A

CATECHISM

AND

Confeſſion of Faith,

Approved of and Agreed unto by the *General Aſſembly* of the *Patriarchs*, *Prophets*, and *Apoſtles*, CHRIST himſelf *chief Speaker*, In and Among them.

Which containeth a true and faithful Account of the Principles and Doctrines, which are moſt ſurely believed by the Churches of Chriſt in *Great Britain* and *Ireland*, who are reproachfully called by the Name of *Quakers*; yet are found in the One Faith with the Primitive Church and Saints, as is moſt clearly demonſtrated by ſome plain Scripture Teſtimonies (without Conſequences or Commentaries) which are here collected and inferred by way of Anſwer to a few Weighty, yet Eaſie and Familiar Queſtions, fitted as well for the wiſeſt and largeſt, as for the weakeſt and loweſt Capacities.

To which is added, an Expoſtulation with, and Appeal to all other Profeſſors.

By *R. B.* A Servant of the *Church of Chriſt.*

Search the Scriptures (or, *ye ſearch the Scriptures*) *for in them ye think ye have Eternal Life, and they are they which teſtifie of me; But ye will not come to me, that ye might have Life*, Jonn 5. 39. 40.

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THE PREFACE TO THE READER.

SInce first that great Apostacy took place in the Hearts and Heads of those who began even in the Apostles days to depart from the simplicity and purity of the Gospel, as it was then delivered in its primitive Splendor and Integrity, innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, *wherewith man (by giving way to the vain and airy imaginations of his own unstable mind) hath burdened the* Christian Faith: *So that indeed, first by adding these things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substitute in the stead of it; so that in process of time, Truth came to be shut out of doors, and another thing placed in the room thereof, having a shew and Name, but wanting the Substance and thing it self: Nevertheless, it pleased God to raise up Witnesses for*

himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony, less or more, against the Superstition and Apostacy of the time; and in special manner through the appearing of that Light which first broke forth in Germany *about One Hundred and Fifty years ago, and afterwards reached divers other Nations; the Beast received a deadly Wound, and a very great Number did at one time Protest against, and Rescind from the Church of* Rome *in divers of their most gross and sensual* Doctrines *and superstitious* Traditions: *But alas! it is for matter of Lamentation, that the Successors of these* Protestants *are Establishing and Building up in themselves that which their Fathers were pulling down, instead of prosecuting and going on with so* Good *and* Honorable *a* Work; *which will easily appear.*

The generality of all Protestants (*though in many other things miserably rent and shattered among themselves*) *do agree in dividing from the Church of* Rome *in these two particulars*:

First, That every Principle and Doctrine of the *Christian-Faith* is, and ought to be founded upon the Scripture; and that whatsoever Principles or Doctrines are not only not contrary, but even not according thereto, ought to be denyed, as Anti-christian.

Secondly, That the Scriptures themselves are plain a[illegible] easie to be understood; and that every

every private *Christian* and Member of the Church ought to read and peruse them, that they may know their Faith and Belief founded upon them, and receive them for that Cause alone, and not because any Church or Assembly has compounded and recommended them; the choicest and most pure of which they are obliged to look upon as Fallible.

Now, contrary to this their known and acknowledged Principle, they do most vigorously prosecute and persecute others with the like Severity the Papists *did their Fathers, for believing things that are plainly set down in the Scriptures, and for not believing divers Principles for which themselves are forced to recur to Tradition, and can by no means prove from Scripture: To shew which I shall not here insist, having allotted a Chapter for it in the Book it self, because to put it here, would swell beyond the bounds of a Preface.*

Oh! how like do they shew themselves (I mention it with regrett) to the Scribes *and* Pharisees *of old, who of all men most cryed up and exalted* Moses *and the* Prophets, *boasted greatly of being* Abraham's *Children? And yet those were they that were the greatest Opposers and Vilifiers of Christ, to whom* Moses *and all the* Prophets *gave witness; yea, their chief Accusations and Exceptions against Christ, was, as being a Breaker of the Law, and a Blasphemer.*

Can there any Comparison run more parallel, seeing there is now found a people, who are greatly Persecuted, and bitterly Reviled, and Accused as Hereticks *by a Generation that cry up and exalt the Scriptures; And yet this Peoples Principles are found in* Scripture, *Word by Word, though the most grievous, and indeed the greatest Calumny cast upon them is, that they vilifie and deny the Scriptures, and set up their own Imaginations instead of them.*

To disprove which, this Catechism *and* Confession of Faith *is compiled, and presented to thy Serious and Impartial view: If thou lovest the Scripture indeed, and desirest to hold the plain Doctrines there delivered, and not these Strained and Far-fetched Consequences, which men have invented, thou shalt easily observe the whole Principles of the People called* QUAKERS, *plainly couched in Scripture Words, without Addition or Commentary; especially in those things their Adversaries oppose them in, where the Scripture plainly decideth the Controversie for them, without Niceties and School-Distinctions. which have been the Wisdom by which the World hath not known God; and the words which have been multiplied without knowledge, by which Counsel hath been darkned.*

In the Answers to the Questions, there is not one Word, that I know of, placed, but the express Words of Scripture; And if in some of the Questions

tions there be ſomewhat ſubſumed of what in my Judgment is the plain and naked Import of the Words, it is not to impoſe my Senſe upon the Reader, but to make way for the next Queſtion, for the dependence of the Matters ſake; I ſhall leave it to the reaſon of any Underſtanding and Judicious Man, who is not byaſſed by Self-Intereſt, that great Enemy to true Equity, and who in the leaſt meaſure is willing to give way to the Light of Chriſt in his Conſcience, if the Scriptures do not pertinently and aptly anſwer to the Queſtions.

As I have upon ſerious grounds ſeparated from moſt of the Confeſſions and Catechiſms heretofore Publiſhed; ſo, not without Cauſe, I have now taken another method: They uſually place their Confeſſion of Faith before the Catechiſm: I judge it ought to be otherwiſe, in regard that which is eaſieſt, and is compoſed for Children, or ſuch as are weak, ought in my Judgment to be placed firſt; it being moſt regular to begin with things that are eaſie and familiar, and lead on to things that are more hard and intricate: Beſides, that things be more largely opened in the Catechiſm, and divers objections anſwered, which are propoſed in the Queſtions, the Reader having paſt through that firſt, will more perfectly underſtand the Confeſſion, which conſiſteth mainly in poſitive Aſſertions.

Not long after I had received and believed the Teſtimony I now bear, I had in my view both the poſſibility and facility of ſuch a work; and now after

a more large and perfect acquaintance with the Holy Scriptures, I found acceſs to allow ſome time to ſet about it; and have alſo been helped to accompliſh the ſame.

I doubt not but it might be enlarged by divers Citations, which are here omitted, as not being at preſent brought to my Remembrance: Yet I find Cauſe to be contented, in that God hath ſo far aſſiſted me in this work by his Spirit, that good Remembrancer; the Manifeſtation of which, as it is minded, will help ſuch as Seriouſly and Conſcientiouſly read this, to find out and cleave to the Truth, approved of, and agreed unto by the Truth, and alſo eſtabliſh and confirm thoſe who have already believed: Which of all things is moſt earneſtly deſired, and daily Prayed for, By

ROBERT BARCLAY,
A Servant of the Church of
CHRIST.

From Urie, *the Place of my Being in my Native Country of* Scotland, *the* 11*th. of the* 8*th. Month.* 1673.

A CATECHISM.

CHAP. I.

Of GOD, *and the True and Saving* Knowledg *of Him.*

Queſtion, *SEeing it is a thing unqueſtioned by all ſorts of* Chriſtians, *that the Height of Happineſs conſiſteth in coming to know and enjoy Eternal Life; What is it in the Senſe and Judgment of Chriſt?*

A. This is Life Eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. Joh. 17. 3.

Q. *How doth God reveal this Knowledg?*

A. For God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the knowledg of the Glory of God in the Face of Jeſus Chriſt. 2 Cor. 4. 6

Q. *How many Gods are there?*

A. One God. Eph. 4. 6.

We

1 Cor. 8. 4, 6. We know that an Idol is nothing in the World, and that there is none other God but One. *But to us there is but One God.*

Q. *What is God?*

A. God is a Spirit.

Joh. 4.24. Q. *Among all the Blessed, Glorious, and Divine Excellencies of God, which are ascribed and given to him in the Scriptures; what is that which is most needful for us to take notice of, as being the Message which the Apostles recorded in special manner to declare of him now under the Gospel.*

A. This then is the Message which we have heard of him, and *declare* unto you,

1 Joh. 1.5. That God is Light, and in him is no Darkness at all.

Q. *What are they that bear Record in Heaven?*

A. There are Three that bear record in

1 Joh. 5.7. Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.

Q. *How cometh any man to know God the Father according to Christ's words?*

A. All things are delivered to me of my

Luk. 10. 22. Mat. 11. 27. Father; and no man knows who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.

Joh. 14.6. Jesus saith unto him, I am the Way, the Truth and the life; no man cometh unto the Father but by me. Q. *By*

Q. *By whom, and after what manner doth the Son reveal this Knowledge?*

A. But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of man, the things which God hath revealed them unto us by his Spirit; For the Spirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the Spirit of a man, which is in him? Even ſo the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God. 1 Cor. 2, 9, 10, 11, 12.

But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your Remembrance, *&c.* John. 14. 26.

CHAP. II.

Of the Rule *and* Guide *of* Chriſtians, *and of the* Scriptures.

Queſtion, SEeing *it is by the Spirit that Chriſt reveals the Knowledg of God in things Spiritual, is it by the Spirit*

rit that we muſt be led under the Goſpel?

A. But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Chriſt, he is none of his.

Rom. 8. 9, v. 14. For, as many as are led by the Spirit of God, they are the Sons of God.

Q. *Is it an Inward Principle then, that is to be the Guide and Rule of Chriſtians?*

1 Joh. 2. 27. *A.* But the Anointing which ye have received of him, abideth in you; and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye ſhall abide in him.

1 Theſ. 4. 9. But as touching *Brotherly love*, ye need not that I write unto you; for ye your ſelves are taught of God to love one another.

Q. *I perceive by this, that it is by an inward Anointing and Rule that* Chriſtians *are to be taught: Is this the very tenour of the New Covenant Diſpenſation?*

A. For this is the Covenant that I will make with the Houſe of *Iſrael*, after thoſe days, ſaith the Lord, I will put my Laws into their Mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People: And they

ſhall

ſhall not teach every man his Neighbour, and every man his Brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt. Heb. 8 10, 11

And they ſhall be all taught of God. Joh. 6. 45.

Q. *Did Chriſt then promiſe, that the Spirit ſhould both abide with his Diſciples, and be in them?*

A. And I will pray the Father, and he ſhall give you another Comforter that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwells with you, and ſhall be in you. John 14. 16, 17.

Q. *For what End were the Scriptures Written?*

A. For whatſoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope. Rom. 15. 4.

Q. *For what are they profitable?*

A. Thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus. All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works. 2 Tim. 3. 15, 16, 17.

Q.

Q. *Wherein conſiſteth the Excellency of the Scriptures?*

A. Knowing this firſt, that no Prophecy of the Scriptures is of any private Interpretation; For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God ſpake as they were moved by the Holy Ghoſt.

2 Pet. 1. 20, 21.

Q. *The Scriptures are then to be regarded becauſe they came from the Spirit, and they alſo teſtifie, that not they, but the Spirit is to lead into all Truth: In what reſpect doth Chriſt command to ſearch them?*

A. Search the Scriptures: for in them ye think ye have Eternal Life; and they are they which teſtifie of me.

Joh. 5. 39.

Q. *I perceive there was a Generation of old that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to: How doth Chriſt beſpeak ſuch?*

A. Do not think that I will accuſe you to the Father; there is One that accuſeth you, even *Moſes*, in whom ye truſt: For had ye believed *Moſes*, ye would have believed me; for he wrote of me: But if ye believe not his Writings, how ſhall ye believe my Words?

John 5. 45, 46, 47.

Q. *What ought then ſuch to be accounted of, notwithſtanding of their Pretences of being ruled by the Scriptures?* A.

A. In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own Deſtruction. 2 Pet. 3. 16.

CHAP. III.

Of Jeſus Chriſt *being manifeſt in the* Fleſh, *the* Uſe *and* End *of it.*

Queſtion *WHat are the Scriptures which do moſt obſervably propheſie of Chriſt's Appearance?*

A. The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me, unto him ye ſhall hearken. Deut. 18. 15.

Therefore the Lord himſelf ſhall give you a Sign: Behold a Virgin ſhall conceive and bear a Son, and ſhall call his Name *Immanuel.* Iſa. 7. 14.

Q. *Was not Jeſus Chriſt in being before he appeared in the Fleſh? What clear Scriptures prove this, againſt ſuch as erroneouſly aſſert the contrary?*

A. But thou *Bethlehem Ephratah*, though thou be little among the Thouſands of *Judah*, yet out of thee ſhall he come forth Mich. 5. 2.

forth unto me, that is to be Ruler in *Israel*, whose Goings forth have been from of Old, from Everlasting.

John 1. 1, 2, 3. In the Beginning was the Word, and the VVord was with God, and the VVord was God: The same was in the Beginning with God. All things were made by him, and without him was not any thing made that was made.

John 8. 58. Jesus said unto them, Verily, verily, I say unto you, Before *Abraham* was, I am.

John 17. 5. And now, O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the VVorld was.

Ephes. 3. 9. And to make all men see what is the Fellowship of the Mystery, which from the *beginning* of the *World* hath been hid in God, who created all things by Jesus Christ.

Col. 1. 16. For by him were all things *created*, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him and for him.

Heb. 1. 2. God hath in these last days, spoken unto us by his Son, whom he hath appointed Heir of all things by whom also he made the VVorlds.

Scriptures prove the Divinity of Chriſt againſt ſuch as falſly deny the ſame?

A. And the Word was God.

Whoſe are the Father, and of whom as concerning the Fleſh Chriſt came, who is over all God, bleſſed for ever, Amen. Joh. 1. 1. Rom. 9. 5.

Who being in the Form of God thought it no Robbery to be equal with God. Phil. 2. 6.

And we know that the Son of God is come, and hath given us an Underſtanding that we may know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt: This is the true God, and Eternal Life. 1 John 5. 20.

Q. *What are the Glorious Names the Scripture gives unto Jeſus Chriſt, the Eternal Son of God?*

A. And his Name ſhall be called, wonderful, Councellor, The Mighty God, The Everlaſting Father, The Prince of Peace. Iſa. 9 5.

Who is the Image of the Inviſible God the Firſt born of every Creature.

Who being the Brightneſs of his Glory, and the expreſs Image of his Perſon (*or more properly according to the Greek*, of his Subſtance.) Col. 1 15 Hebr. 1 3.

Rev. 19. 13. And he was cloathed with a Veſture dipt in Blood, and his Name is called the VVord of God.

Q. *After what manner was the Birth of Chriſt?*

A. Now, the Birth of Jeſus Chriſt was on this wiſe: When as his Mother *Mary* Mat. 1.18. was eſpouſed to *Joſeph* (before they came together) ſhe was found with Child of the Holy Ghoſt.

And the Angel ſaid unto her, Fear not *Mary*, for thou haſt found Favour with God; and behold, thou ſhalt conceive in thy VVomb, and bring forth a Son, and ſhalt call his Name Jeſus: He ſhall be great, and ſhall be called The Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his Father *David*. Luke 1. 30, 31, 32, 44, 35. Then ſaid *Mary* unto the Angel, How ſhall this be, ſeeing I know not a Man? And the Angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon *thee*, and the Power of the Higheſt ſhall overſhadow thee: Therefore alſo that Holy Thing that ſhall be born of thee, ſhall be called the Son of God.

Q. *Was Jeſus Chriſt, who was born of the Virgin* Mary, *and ſuppoſed to be the Son of* Joſeph, *a True and Real Man?*

A. Foraſmuch as the Children are partakers

takers of Fleſh and Blood, he alſo himſelf took part of the ſame, that through Death he might deſtroy him that had the Power of Death, that is, the Devil. Hebr. 2. 14.

For verily, he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*; wherefore in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Prieſt, *&c.* Heb. 2. 16, 17.

For we have not an High Prieſt, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted as we are, yet without Sin. Heb. 4. 15.

And the Gift by Grace, which is by one Man Jeſus Chriſt; hath abounded unto many. Rom. 5. 15.

But now is Chriſt riſen from the Dead, and become the firſt Fruits of them that ſlept; for ſince by Man came Death, by Man came alſo the Reſurrection of the Dead. 1 Cor. 15. 20, 21.

Q. *After what manner doth the Scripture aſſert the Conjunction and Unity of the Eternal Son of God, in and with the Man Chriſt Jeſus.*

A. And the *Word* was made Fleſh, and dwelt among us (and we beheld his Glory, the Glory as of the Only Begotten of the Father) full of Grace and Truth. Joh. 1. 14.

For he whom God hath ſent, ſpeaketh
Joh. 3.34. the VVords of God; for God giveth not the Spirit by Meaſure unto him.

How God anointed Jeſus of *Nazareth*
Acts 10. 38. with the Holy Ghoſt, aud with Power, who went about doing Good, and healing all that were oppreſſed of the Devil; for God was with him.

For it pleaſed the Father, that in him
Col. 1. 19. ſhould all Fulneſs dwell.

For in him dwelleth all the Fulneſs of
Col. 2. 9. the Godhead bodily.

In him are hid all the Treaſures of *Wiſ-*
Col. 2. 3. *dom* and Knowledge.

Q. *For what End did Chriſt appear in the World?*

A. For what the Law could not do, in
Rom. 8. 3. that it was weak through the Fleſh, God ſending his Son in the Likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh.

For this Purpoſe the Son of God was
1 John 3. 8. 5. manifeſted, that he might deſtroy the Works of the Devil. And ye know that he was manifeſted to take away our Sins

Q. *Was Jeſus Chriſt really Crucified and Raiſed again.*

A. For I delivered unto you firſt of all,
1 Cor. 15. 3 4. that which I alſo received, how that Chriſt dy'd for our Sins, according to the

Scrip-

Scriptures; And that he was buried, and that he aroſe again the third day, according to the Scriptures.

Q. *What End do the Scriptures aſſcribe unto the Coming, Death and Sufferings of Chriſt?*

A. For mine Eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People, A Light to lighten the *Gentiles*, and the glory of thy people *Iſrael.* Luke 2. 30, 31, 32.

Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God. Rom 3. 25.

And walk in Love as Chriſt alſo hath loved us and hath given himſelf for us, an Offering and a Sacrifice to God, for a ſweet ſmelling Savour. Epheſ. 5. 2.

And having made Peace threugh the Blood of this Croſs by him, to reconcile all things unto himſelf by him, I ſay, whether they be things in Earth or things in Heaven. And you that were ſometimes alienated, and Enemies in your minds by VVicked VVorks; yet now hath he reconciled in the Body of his Fleſh through Death, to preſent you Holy, Unblamable and Unreprovable in his Sight, Col. 1. 20, 21, 22.

Hebr. 9, 12, 14. Neither by the Blood of Goats and Calves, but by his own Blood he entred in once into the holy place, having obtained Eternal Redemption for us. How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offer'd himſelf without Spot to God, purge your Conſciences from Dead Works, to ſerve the Living God.

1 Pet. 3. 18. For Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt (that he might bring us to God) being put to Death in the Fleſh, but quickened by the Spirit.

1 John 3. 16. Hereby perceive we the Love of God, becauſe he laid down his Life for us.

Hebr. 9. 15. And for this Cauſe he is the Mediator of the New Teſtament, that by means of the Redemption of Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of the Eternal Inheritance.

Q. *Is Chriſt then the Mediator?*

1 Tim. 2. 5. *A.* For there is One God, and One Mediator between God and man, the Man Chriſt Jeſus, who gave himſelf a ranſom for all, to be teſtified in due time.

Q. *Was not Chriſt the Mediator until he appeared, and was crucified in the Fleſh?*

Rev. 5. 12. & 13. 8. *A.* He is the Lamb that was ſlain from the Foundation of the World. Q. *It*

Q. *Is it needful then to believe that the Saints of old did partake of Christ, as then present with, and nouriſhing them?* 1 Cor. 10. 1, 2, 3, 4.

A. Moreover, Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea; and were all baptized unto *Moſes* in the Cloud and in the Sea; and did all eat the ſame ſpiritual Meat, and did all drink the ſame ſpiritual Drink, (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.)

Q. *But whereas moſt of theſe Scriptures before mentioned do hold forth, that the Death and ſufferings of Chriſt were appointed for the deſtroying, removing and remitting of Sin? Did he ſo do it while he was outwardly upon Earth, as not to leave any thing for himſelf to do in us, nor for us to do in and by his Strength?*

A. For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps. 1 Pet. 2. 21.

Whereof I *Paul* am made a Miniſter, who now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Bodies ſake, which is the Church. Col. 1. 23, 24.

2 Cor. 4. 10, 11. Always bearing about in the Body the Dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body. For we which live, are alway delivered unto Death for Jesu's sake, that the Life also of Jesus might be made manifest in our mortal Flesh.

2 Cor. 5. 15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and also rose again.

Phil. 3. 10. That I may know him, and the power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death.

CHAP. IV.

Of the New-birth, *the* Inward Appearance *of* Christ in Spirit, *and the* Unity *of the* Saints *with him.*

Quest. *DOth Christ promise then to come again to his Disciples?*

John 14. 18. *A.* I will not leave you comfortless; I come unto you.

Q. *Was this only a special Promise to these Disciples? Or is it not the common Privilege of the Saints?*

Isa. 57. 15. *A.* For thus saith the High and Lofty One

One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy Place, with him alſo that is of a Contrite and Humble Spirit, *&c.*

For ye are the Temple of the Living God, as God hath ſaid, I will dwell in them and walk in them. 2 Cor. 6. 16.

Behold I ſtand at the Door and knock, if any man hear my Voice and open the Door, I will come in to him, and ſup with him and he with me. Rev. 3. 20.

Q. *Doth the Apoſtle* Paul *ſpeak of the Son of God his being revealed in him?*

A. But when it pleaſed God, who ſeparated me from my Mothers VVomb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen. Gal. 1. 15. 16.

Q. *Is it needful then to know Chriſt within?*

A. Examine your ſelves whether ye be in the Faith, prove your own ſelves, know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be Reprobates. 2 Cor. 13. 5.

Q. *Was the Apoſtle earneſt that this Inward Birth of Chriſt ſhould be brought forth in any?*

A. My little Children, of whom I travel in Birth again, until Chriſt be formed In you. Gal. 4. 29.

Q. *What*

Q. What ſaith the ſame Apoſtle of the neceſſity of this Inward Knowledge of Chriſt and of the New Creature beyond the Outward?

2 Cor. 5. 16, 17. *A.* Wherefore henceforth know we no man after the Fleſh; yea, tho we have known Chriſt after the Fleſh, yet now henceforth know we him no more. Therefore if any man be in Chriſt, he is a New Creature: Old things are paſſed away, behold all things are become New.

Epheſ. 4. 21, 22, 23, 24. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the Truth is in Jeſus, That ye put off concerning the former converſation the old man, which is corrupt, according to the deceitful luſts; and to be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in Righteouſneſs and true Holineſs.

Q. Is this Chriſt within, the Miſtery of God and Hope of Glory, which the Apoſtle preached?

Col. 1. 27, 28. *A.* To whom God would make known what is the Riches of the Glory of this Miſtery among the *Gentiles*, which is, Chriſt in you the Hope of Glory, whom we preach.

Q. Doth the Apoſtle any where elſe preſs the putting on of this New Birth? *A.*

A. Put ye on the Lord Jeſus Chriſt, and make not Proviſion for the Fleſh to fulfill the Luſts thereof. Rom. 13 14.

Q. Doth he write to any of the Saints, as having put off the Old, and on the New Man?

A. For as many of you as have been Baptiſed into Chriſt, have put on Chriſt. Col. 3 27.

Seeing that ye have put off the Old man with his Deeds, and have put on the New man, which is renewed in Knowledge after the Image of him that created him. Col. 3 9, 10.

Q. What ſpeaketh Chriſt himſelf of the Neceſſity of this New Birth?

A. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God. John. 3 3.

Q. Of what Seed cometh this Birth?

A. Being born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever. 1 Pet. 1 23.

Q. What doth the Apoſtle Paul *witneſs of himſelf concerning this New Life?*

A. I am crucified with Chriſt nevertheleſs I live, yet not I, but Chriſt liveth in me. Gal. 2 20.

Q. What is the Preaching of the Croſs of Chriſt?

A. For

Q. What ſaith the ſame Apoſtle of the neceſſity of this Inward Knowledge of Chriſt and of the New Creature beyond the Outward?

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1 Cor. 1 18. *A.* For the Preaching of the Croſs is to them that periſh, Fooliſhneſs; but unto us that are ſaved, it is the Power of God.

Q. What Effect had this Croſs in the Apoſtle? and how much preferreth he the New Creature to all outward and viſible Ordinances and Obſervances?

Gal. 6 14, 15. *A.* But God forbid that I ſhould Glory ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is Crucified unto me, and I unto the *World*; for in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but a New Creature.

Q. What ſpeaketh Chriſt of the Unity of the Saints with him?

A. At that day ye ſhall know that I am

John 14 20. in my Father, and ye in me, and I in you.

John 15 4, 5. Abide in me, and I in you: As the Branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches; He that abideth in me, and I in *him*, the ſame bringeth forth *much* Fruit; for without me ye can do nothing.

John 17 20, 21, 22. 23. Neither pray I for theſe alone, but for them alſo which ſhall believe in me thro' their Word: That they all may be One; as thou Father, art in me, and I in thee, that they alſo may be One in us, that the World may believe it that thou haſt ſent me.

me. And the Glory which thou gaveſt me I have given them, that they may be One, even as we are one: I in them, and thou in me, that they may be made perfect in One, and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.

Q. *What ſaith the Apoſtle* Paul *to this purpoſe?*

A. For both he that ſanctifies, and they that are ſanctified are all of one, for which Cauſe he is not aſham'd to call them Brethren. Heb. 2 11.

Q. *What ſaith the Apoſtle* Peter?

A. Where by are given unto us exceeding great and precious Promiſes, that by theſe you might be Partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt. 2 Pet. 4.

CHAP. V.

Concerning the Light *wherewith Jeſus Chriſt hath enlightned every man; The* Univerſality *and* Sufficiency *of* God's Grace *to all the world made manifeſt therein.*

Queſt. *Wherein conſiſts the Love of God towards Fallen and Loſt Man?*

A. For

John 3 16. *A.* For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh but have Eternal life.

In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.

1 John 4 9.

Q. *What is intended here by the World? all and every man, or only a few?*

A. But we ſee Jeſus, who was made a little lower than the Angels for the ſuffering of Death, crowned with Glory and Honor, that he by the Grace of God ſhould taſt Death for every man.

Heb. 2 9.

And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt, the Righteous; and he is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World.

1 John 2 1, 2.

Q. *Methinks the Apoſtle* John *is very plain there, in mentioning the whole World, which muſt be not only the Saints, but all others; ſeeing he diſtinguiſheth the World from himſelf and all the Saints to whom he then wrote: What ſaith* Paul *elſe-where in this Matter?*

A. Chriſt in you the hope of Glory, whom we preach, warning every man, and teaching every man in all Wiſdom, that

Col 1 27, 28.

that we may preſent every man perfect in Chriſt Jeſus.

I exhort therefore, that firſt of all Supplications, Prayers, Interceſſions and Giving of Thanks be made for all men; For this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and to come to the Knowledge of the Truth; who gave himſelf a Ranſom for all, to be teſtified in due time. 1 Tim. 2 3, 4, 6.

Q. *What is the Apoſtle* Peter's *Teſtimony in this?*

A. The Lord is not ſlack concerning his Promiſe (as ſome men count Slackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance. 2 Pet. 3 9.

Q. *Are there any more Scripture-paſſages that prove this thing?*

A. Say unto them, As I live, ſaith the Lord God, I have no Pleaſure in the Death of the VVicked, but that the VVicked turn from his VVay and live. Ezek. 33 11.

The Lord is Gracious, and full of Compaſſion; ſlow to Anger, and of great Mercy. The Lord is good to all and his tender Mercies are over all his VVorks. Pſal. 145 8, 9.

To wit, That God was in Chriſt reconciling the VVorld unto himſelf. 2 Cor. 5 19.

Q. *Seeing*

Q. Seeing then by these Scriptures it appears that the Love of God is held out to all that all might have been or may be saved by Christ? What is to be judged of those who assert, that God nor Christ never purpose Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor could be useful to their Justification; but will and must be effectual for their Condemnation, even according to God's Purpose, who from their very Infancy to their Grave with-held from them all Means of Salvation? What saith the Scripture to such?

A. For God sent not his Son into the
John 3 17. World to condemn the World, but that the World through him might be saved.

John 12 46, 47. I am come a Light into the World that whosoever believeth in me, should not abide in Darkness. And if any man here my words and believe not, I judge him not; for I came not to judge the World, but to save the World.

Q. From what Scriptures then came these Men to wrest an Opinion so contrary to Truth?

Rom. 9 11, 12, 13. *A.* For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, it was said unto her.

The

The Elder ſhall ſerve the Younger, *as* it is written, *Jacob have I loved but* Eſau *have I hated.*

Q. I perceive in that Scripture it was only ſaid before the Children were born, The Elder ſhall ſerve the Younger; Theſe other words (*Jacob* have I loved. *Eſau* have I hated) *are mentionsd out of the Prophet Malachie, who wrote them many hundred years after both were dead: Doth not the Scripeure mention any other Cauſe of God's Hating* Eſau, *than meerly his Decree? What ſaith the ſame Apoſtle elſewhere?*

A. Leſt there be any Fornication or Prophane Perſon, as *Eſau*, who for one morſel of meat ſold his Birth-right; for ye know, how that afterward when he would have inherited the Bleſſing, he was rejected. Heb. 12. 16, 17.

Q. But ſeeing that ſuch alledge, that it is becauſe of Adam's *Sin that many, even Children are damned; Doth not the Scripture aver, that the Death of Chriſt was as large to Heal, as* Adam's *Sin could Condemn?*

A. For if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one man, Jeſus Chriſt. Therefore as by the Offence of one, Judgment came upon all men to Condemnation, even ſo by the Righ- Rom. 5. 15. 16.

Righteouſneſs of one the free Gift came upon all men unto Juſtification of Life.

Q. *That proves abundantly that Chriſt's Death is of ſufficient Extent to make up any Hurt* Adam's *Sin brought upon Mankind. What is then the Cauſe of Condemnation?*

Joh. 3. 18. *A.* He that believeth on him is not Condemned, but he that believeth not is condemned already, becauſe he hath not believed in the Name of the Only Begotten Son of God.

2 Theſſ. 10, 11, 12. And with all Deceiveableneſs of Unrighteouſnes in them that periſh, becauſe they received not the Love of the Truth that they might be ſaved. And for this cauſe God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lie, that they all might be damned who believed not the Truth, but had Pleaſure in Unrighteouſneſs.

Q. *Seeing it is ſo of a Truth according to the Scriptures Teſtimony, that God hath purpoſed Love and Mercy to all, in the Appearance of his Son Jeſus Chriſt; Is the Goſpel or Glad Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being ſaved by it?*

25. *A.* If ye continue in the Faith grounded and ſetled, and be not moved away from the

the Hope of the Goſpel, which ye have heard, and which was preached to every Creature which is under Heaven, whereof I *Paul*, am made a Miniſter.

Q. *What is the Goſpel?*

A. I am not aſhamed of the Goſpel; for it is the Power of God unto Salvation unto every one that believeth. Rom. 1. 16.

Q. *Is this Goſpel hid?*

A. If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the minds of them which believe not, leſt the Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them. 2 Cor. 4. 3, 4.

Q. *Is this Light then come into the World? and are not men condemned becauſe they love it not, and not becauſe it is hid from them?*

A. And this is the condemnation, that Light is come into the World, and men love Darkneſs rather than Light. Joh. 3. 19.

Q. *Why do they ſo?*

A. Becauſe their Deeds are Evil?

Q. *Is every man enlightened by this Light?*

A. He was not that Light, but was ſent to bear witneſs of that Light, that was the True Light, which enlightneth every man that cometh into the World. Joh. 1. 8, 9.

Q. *Doth this Light diſcover all things?*

Ephes. 5. 13. *A.* All things that are reproved ar made manifeſt by the *Light*; for what ſoever doth make manifeſt is *Light*.

Q. Do Evil men preach up this Light, mend it?

A. Every one that doth Evil hate John 3.20. the Light, neither cometh to the Ligh leſt his Deeds ſhould be reproved.

Job 24.13. They are of thoſe that Rebel again the Light.

Q. Do good Men love it and follow it?

John 3.21. *A.* He that doth Truth comes to t *Light*. that his Deeds might be made m nifeſt, that they are wrought in God.

Q. What Benefits doth redound to ſu as love the Light and walk in it?

1 John 1.7. *A.* If we walk in the Light, as h in the Light, we have Fellowſhip c with another, and the Blood of Je Chriſt, his Son, cleanſes us from all ſ

Q. Doth Chriſt command to take hee the Light?

John 12. 36. *A.* While ye have the Light, belie in the Light, that ye may be the C dren of the *Light*.

Q. Were the Apoſtles commanded to t People to the Light?

A. Delivering thee from the Peo Acts 26. 17, 18. and from the *Gentiles*, unto whom n I ſend thee, To open their Eyes, and

turn them from Darkneſs unto Light, and from the Power of *Satan* unto God, that they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified, through Faith that is in me

Q. *Doth this Light abide with every man all his Life time, in order to ſave, or only during the Day of his Viſitation?*

A. Yet a little while is the Light with you; walk while he have the Light, leſt Darkneſs come upon you. John 12. 35.

Again, He limiteth a certain day, ſaying in *David*, to day, after ſo long time, as it is ſaid, To day if ye will hear his Voice, harden not your Hearts. Heb. 4. 7.

Q. *How can it be proved, that there is a day wherein People may know things concerning their Peace, which afterwards may be hid from them?*

A. And when he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known even thou, at leaſt in this thy day the things which belong unto thy Peace; but now they are hid from thine Eyes. Luke 19. 41, 42.

Q. *Is there any further Scripture Proof of the Lord's Willingneſs to gather a People, who would not, and therefore were condemned?*

A. O *Jeruſalem, Jeruſalem!* thou that

Mat. 23. 37. Luke 13. 34. killeſt the *Prophets*, and ſtoneſt them which are ſent unto thee, How oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her VVings and ye would not?

Mat. 18. 32, 33, 34. Then his *Lord*, after that he had called him ſaid unto him, O thou VVicked Servant! I forgive thee all the Debt, becauſe thou deſiredſt me; ſhouldſt not thou alſo have had Compaſſion on thy Fellow-Servant, even as I had pity on thee? And his *Lord* was wroth, and delivered him to the Tormentors, till he ſhould pay all that was due unto him.

Acts 13. 46. Then *Paul* and *Barnabas* waxed bold and ſaid, It was neceſſary that the VVord of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and judge your ſelves unworthy of Everlaſting *Life*, lo we turn to the *Gentiles*.

Prov. 1, 24, 25, 26. Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man reguarded: But ye have ſet at nought all my Counſel, and would none of my Reproof; I alſo will laugh at your Calamity. I will mock when your Fear cometh.

Jer. 8. 9, 10. And at what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom to build and to plant it; If it do Evil in my *Sight* that it obey not my Voice, then

then I will Repent of the Good wherewith I ſaid I would benefit them.

Q. *Doth God's Spirit ſtrive then for a ſeaſon, and afterwards forbear?*

A. And the Lord ſaid, *My Spirit* ſhall not alwayes ſtrive with man. Gen. 3. 9.

Q. *May it then be reſiſted?*

A. Ye Stiff necked and Uncircumciſed in Heart and Ears, ye do always Reſiſt the holy Ghoſt, as your Fathers did, ſo do ye. Acts 7. 51.

For the *Wrath* of God is reveal'd from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Man, who hold the Truth in Unrighteouſneſs. Rom. 1. 18.

Q. *Hath God manifeſted to man that which may be known of himſelf?*

A. That which may be known of God is manifeſt in them; for God hath ſhewed it unto them. Rom. 1. 19.

Q. *Is then this Light or Seed ſown in the Heart of Evil Men?*

A. And he ſpeak many things to them in Parables; Behold, a Sower went forth to ſow, and when he ſowed, ſome Seeds fell by the way ſide, *&c.* ſome fell among ſtony Places, *&c.* and ſome fell among Thorns, *&c.* Matth. 13. 3, 4, 5, 7.

Q. *Are theſe Places where the Seed is ſaid to have fallen, underſtood of the Heart of Man?*

Mat. 13. 18, 19. *A.* Hear ye therefore the Parable of the Sower: when any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the wicked One, and catcheth away that which was ſown in Heart; this is he which received the Seed by the Way ſide, *&c.*

Q. *Is this Seed ſmall in its firſt Appearance?*

A, The Kingdom of Heaven is like to a Grain of Muſtard Seed, which a man took and ſowed in his Field, which indeed is the leaſt of all Seeds.

Mat. 13. 31, 32.

Q. *Foraſmuch as many underſtand not this under the Notion and Appellation of Light or Seed, it being quite another* Dialect *than the common; though I muſt needs confeſs it is the very Language of the Scriptures: Is a Saving Manifeſtation of the Spirit given unto all?*

A. The Manifeſtation of the Spirit given to every man to profit withal.

1 Cor. 12. 7. Q. *Sure, if it be to profit withal, it muſt be in order to ſave; for if it were not uſeful, ye, ſufficient to ſave, what Profit could it be of? But in regard ſome ſpeak of a Grace that is common, and of a Grace that is ſaving, is there ſuch a Grace common unto all as brings Salvation?*

Tit. 2. 11. *A.* The Grace of God that brings Salvation had appeared to all men.

Q. *That*

Q. That which brings Salvation muſt needs be ſaving; What doth that Grace teach us?

A. Teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live Soberly, Righteouſly and Godlily in this preſent World. Tit. 2. 11.

Q. Certainly that which teacheth both Righteouſneſs and Godlineſs muſt be ſufficient; for therein conſiſteth the whole Duty of Man; What ſaith the Apoſtle elſewhere of this Inſtructer?

A. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all thoſe that are ſanctified. Acts 20. 32.

Q. What is the Word of God?

A. The Word of God is quick and powerful, and ſharper than any Two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart. Neither is there any Creature that is not manifeſt in his Sight, but all things are naked and open to the Eyes of him with whom we have to do. Heb. 4. 12, 13.

Q. Ought we to take heed to this Word?

A.

2 Pet. 1. 19. *A.* We have also a more sure Word o Prophecy, whereunto ye do well that y take heed, as unto a Light that shineth i a Dark Place, until the Day dawn, an the Day Star arise in your Hearts.

Q. I perceive the Scriptures are very clea both concerning the Universality and Suffic ency of this Light, Seed, Grace and Word God; but is this Word nigh or afar off; i ward or outward?

Rom. 10. 6, 7, 8. *A.* Say not in thine Heart; Who sha ascend into Heaven, that is, to bring Chri down from above; or who shall descen into the Deep, that is, to bring up Chri again from the Dead. But what saith i The word is nigh, in thy Mouth, and i Heart, that is the Word of Faith whic we preach.

A. That is clear as to the Word: b there any Scripture speaks of the Lights being inward?

2 Cor. 4. 6, 7. *A.* God who commanded the Light t shine out of Darkness, has shin'd in ou Hearts, to give the Light of the Know ledge of the Glory of God in the Face of Jesus Christ. But we have this Treasure in Earthen Vessels, that the Excellency o the Power may be of God, and not of us.

Q. But seeing it is also called the Seed of the Kingdom, is the Kingdom of God also within?

A.

A. The Kingdom of God comes not with Obſervation, neither ſhall they ſay, Lo, here, or lo there; for behold the Kingdom of God is within you. Luke 17. 20, 21.

CHAP. VI.

Concerning *Faith, Juſtification, and VVorks.*

Queſt. WHat *is Faith?*

A. Faith is the Subſtance of things hoped for, and the Evidence of things not ſeen. Heb. 11. 1.

Q. Is Faith of abſolute Neceſſity.

A. VVithout Faith it is impoſſible to pleaſe him; for he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him. Heb. 11. 6.

Q. Are we juſtified by Faith.

A. VVherefore the *Law* was our School-maſter to bring us unto Chriſt, that we might be juſtified by Faith. Gal. 3. 24.

Q. VVhat is the Nature of this Faith that availeth to Juſtification?

A. For in Jeſus Chriſt neither Circumciſion; but Faith which worketh by *Love.* Gal. 5. 6.

Q.

Q. Are VVorks then neceſſary to Juſtifi-cation as well as Faith?

Jam. 2.20, 21, 22, 23, 24. *A.* But wilt thou know, O Vain Man, that Faith without VVorks is dead? VVas not *Abraham*, our Father, juſtified by Works when he had offered *Iſaac*, his Son upon the Altar? Seeſt thou how Faith wrought with his Works; and by Works was Faith made perfect? And the Scripture was fulfilled; which ſaith, *Abraham* believed God, and it was imputed to him for Righteouſneſs: He was called the Friend of God. Ye ſee then how that by Works a man is juſtified, and not by Faith only.

Q. If then both be equally required in Juſtification, what are theſe VVorks which the Apoſtle excludes ſo much?

Rom. 3.20 By the Deeds of the Law there ſhall no Fleſh be juſtified in his Sight.

Q. But though we be not juſtified by the Deeds of the Law, is not this to exclude Boaſting, that the Grace of God may be exalted?

Epheſ. 2. 8, 9, 10. *A.* For by Grace are ye ſaved, through Faith, and not of your ſelves, it is the Gift of God; not of the Works, leſt any man ſhould boaſt; for we are his VVorkmanſhip created in Chriſt Jeſus unto good VVorks.

Q.

Q. *Are even the works which are preformed by Grace excluded? are we never ſaid to be ſaved or juſtified by them?*

A. Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us by the Waſhing of Regeneration and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour; That being juſtified by his Grace we would be made Heirs, according to the Hope of Eternal Life. Tit. 3. 5, 6, 7.

Q. *I perceive then that to be juſtified by Grace, is to be juſtified or ſaved by Regeneration, which cannot exclude the VVorks wrought by Grace and by the Spirit; How doth the Apoſtle add in the next Verſe for the maintaining this againſt theſe that Cavil about the Law?*

A. This is a Faithful Saying, and theſe things I will that thou affirm conſtantly, that they which believe in God might be careful to maintain good Works; theſe things are good and profitable unto men: But avoid Fooliſh Queſtions, and Genealogies, and Contentions, and Strivings about the Law; for they are unprofitable and vain. Tit. 3. 8, 9.

Q. *Doth the Apoſtle* Paul *that is ſo much againſt Juſtification by the VVorks of the Law*

Law, ſpeak any where elſe of being juſtified by the Spirit?

1 Cor. 6 11. *A.* But ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.

Q. *But ſince the Law gives not Power nor Ability to obey, and ſo fall ſhort of Juſtification; Is there no Power under the Goſpel by which the Righteouſneſs of the Law comes to be fulfilled inwardly?*

Rom. 8. 3. 4. *A.* For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh. That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.

Q. *Seeing then there is Power in the Spirit, is not works through it a Condition upon which Life is purpoſed under the New Covenant?*

Rom. 6. 13. *A.* For if ye live after the Fleſh, ye ſhall dye; but if ye through the Spirit, do mortifie the Deeds of the Body, ye ſhall live.

Q. *Do not the Apoſtles then frequently propoſe Life to People upon Condition of Repentance and other VVorks?*

A. Repent ye therefore, and be converted

verted, that your Sins may be blotted out. Acts 3. 19

And if Children then Heirs of God, and joint Heirs with Chriſt, if ſo be that we ſuffer with him, that we alſo may be glorified together. Rom. 8 17.

It is a faithful Saying; For if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo raign with him. If a man therefore purge himſelf from theſe, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſter's Uſe, and prepared unto every good VVork. 2 Tim. 2! 11, 12, 21.

Remember therefore from whence thou art fallen, and Repent, and do the firſt VVorks: or elſe I will come unto thee quickly, and remove thy Candleſtick out of his place, except thou Repent. Rev. 2. 5.

Q. It appears clearly by theſe Paſſages, that the Apoſtle excludes only our Righteouſneſs, which he elſe were explains as being the Righteouſneſs, of the Law from being neceſſary to Juſtification, and not ſuch VVorks as the Law of the Spirit of life leades to, and are not ſo much ours as Chriſt in us; are not ſuch good VVorks rewarded, though they require no abſolute Merit, as being the Fruits of free Grace, yet doth not God judge according to them? and may they not be ſaid to have a Reward?

Re-

Ezek. 18 5, 6, 7, 8, 9.

A. But if a man be juſt, and do tha which is lawful and right, and hath n eaten upon the Mountains, neither hat lift up his Eyes to the Idols of the Hou of *Iſrael*, neither has defil'd his Neighbor VVife, neither hath come near to a Mo ſtruous VVoman, and hath not oppreſſe any; but has reſtored to the Debtor h Pledge, hath ſpoiled none by Violenc hath given his Bread to the Hungry, an hath cover'd the Naked with a Garmen he that hath not given forth upon Uſur neither hath taken any Increaſe, that hat withdrawn his Hand from iniquity, hat executed true Judgment between ma and man, hath walked in my Statute and hath kept my Judgments to Dea Truth, he is Juſt, he ſhall ſurely live ſaith the Lord God.

Mat. 16 27.

For the Son of Man ſhall come in th Glory of his Father with his Angels, an then he ſhall reward every man accord ing to his Works.

Acts 10 34, 35.

Then *Peter* opened his Mouth, an ſaid, Of a Truth I perceive that God i no Reſpecter of Perſon; but in ever Nation he that feareth him and work eth Righteouſneſs, is accepted with him,

The

The Righteous Judgment of God, who will render to every man according to his Deeds; to them who by patient continuance in well doing, ſeek for Glory and Honour, and Immortality, Eternal life: But Glory, Honour and Peace to every man that worketh good, to the *Jew* firſt, and alſo to the *Gentile*. Rom. 2. 6, 7, 10.

For we muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. 2 Cor. 5. 10.

Which is a manifeſt token of the righteous Judgment of God, that ye may be counted worthy of the Kingdom of God: for which ye alſo ſuffer. 2 Theſſ. 1. 5.

But who ſo looketh into the perfect law of Liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his Deed. James 1. 25.

Caſt not away therefore your Confidence, which hath great recompence of Reward. Heb. 10. 15.

And if ye call on the Father, who without reſpect of Perſons judgeth according to every Man's Work, paſs the time of your ſojourning here in fear. 1 Pet. 1. 17.

Rev. 22. 12, 14. And behold I come quickly, and behold my Reward is with me, to give every man according as his works ſhall be. Bleſſed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter in through the Gates into the City.

Q. *It ſhould ſeem that the Purpoſe of God in ſending his Son the Lord Jeſus Chriſt, was not ſimply to ſave man by an imputative Righteouſneſs altogether without them; but alſo by the Waſhing of Regeneration, or any inward Righteouſneſs: What ſaith the Scripture further of this?*

Mat. 1.21. *A.* And thou ſhalt call his Name *Jeſus*; for he ſhall ſave the People from their Sins.

Tit. 2. 13, 14. Looking for that bleſſed Hope, and the Glorious Appearing of the great God and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, Zealous of Good Works.

CHAP.

CHAP. VII.

Concerning Perfection, *or* Freedom from SIN.

Queſt. I *Perceive then by all theſe Scriptures afore-mentioned, that Chriſt as well as he hath purchaſed Pardon for our Sins, hath alſo obtained Power, by which we may even here be cleanſed from the Filth of them: May we expect then in this Life to be freed from the Dominion of Sin?*

A. For Sin ſhall not have Dominion over you. Rom. 6. 14.

Q. *For what Reaſon?*

A. For ye are not under the Law, but under Grace. Rom. 6. 14.

Q. *How cometh the Apoſtle then to cry out and complain of Sin, ſaying, Who ſhall deliver me from the Body of this Death? Doth he ſpeak that as a Condition always permanent to him and other Saints, or only that which he had paſſed through? What ſaith he afterwards?*

A. There is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of Life in Chriſt Jeſus, hath made me free Rom. 8. 1, 2, 3, 5, 36, 37, 38, 39.

from the Law of Sin and Death. Who ſhall ſeparate us from the love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (as it is written, For thy ſake we are killed all the Day long, we are accounted as Sheep for the Slaughter) Nay in all theſe things we are more than Conquerors through him that loved us. For I am perſwaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

Q. *What ſaith that Apoſtle then unto ſuch, who taking Occaſion from his words, ſhould plead for continuance in Sin for term of Life, and think to be ſaved by the Imputative Righteouſneſs of Chriſt, as being under Grace?*

Rom. 6. 1, 2. *A.* What ſhall we ſay then? ſhall we continue in Sin that Grace may abound? God forbid.

What then? ſhall we ſin, becauſe we are not under the Law, but under Grace? God forbid.

Q. *Is not the Apoſtle then ſo far from ſuppoſing that Condition, of being always under*

under Sin, to be his own conſtant Condition, or that of all the Saints, that he even ſuppoſes, many of the then Church of Rome *to whom he wrote, to be free of it: How beſpeaketh he then as in relation to this Matter?*

A. How ſhall we that are dead to Sin, live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death; therefore we are buried with him by baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life: For if ye have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection; knowing this, that our Old Man is crucified with him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve Sin, for he that is dead is free from Sin. Likewiſe reckon ye alſo your ſelves to be dead indeed unto Sin, but alive unto God, through Jeſus Chriſt our Lord: let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the luſts thereof: Neither yield ye your Members as Inſtruments of unrighteouſneſs unto Sin; but yield your ſelves unto God, as thoſe that are alive from the Dead, and your Members as Inſtruments

Rom. 9. 7, 3, 4, 5, 6, 3, 11, 12, 18, 16, 17, 11, 19, 20, 2 22, 23.

ments of Righteouſneſs unto God. Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey, whether Sin unto death, or of obedience unto Righteouſneſs: But, God be thanked, that ye were the Servant of Sin; but ye have Obeyed from the Heart that form of Doctrine which was delivered unto you, being then made free from ſin, ye became the Servants of righteouſneſs: I ſpeak after the manner of man becauſe of the Infirmity of your Fleſh; For as ye have yielded your Members ſervants to Uncleanneſs and to Iniquity, unto Iniquity, even ſo now yield your Members ſervants to righteouſneſs; unto Holineſs; For when ye are the Servants of ſin, ye were free from Righteouſneſs; What Fruit had ye then in theſe things whereof ye are now aſhamed? for the End of theſe things is death. But now, being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End, Everlaſting life: For the wages of Sin is death; but the gift of God is Eternal life through Jeſus Chriſt our Lord.

Q. It would appear then that God requires of us to be perfect?

A.

A. Be ye therefore perfect, even as your Father which is in Heaven is perfect. Mat. 5. 48.

Q. Is it then poſſible to keep the Commandments?

A. My Yoak is eaſie, and my Burden is light. Mat. 11. 30

For this is the law of God, that we keep his Commandments, and his Commandments are not grievous. 1 Joh. 5. 3.

Q. Is it neceſſary then for Salvation to keep the Commandments?

A. Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City. Rev. 22. 14

Q. Do you underſtand by this Perfection that any have ſo kept the Commandments, as never to have ſinned?

A. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us. 1 Joh. 1. 10

Q. Do you underſtand that thoſe who are perfect may ſay, they have no ſin; or only that having ſinned, and ſo having ſin, in reſpect they once ſinned, as the Apoſtle in the Paſſage cited mentions? May they notwithſtanding thereof come to know Forgiveneſs for the Guilt, but alſo Cleanſing from the Filth?

A. If we ſay, we have no Sin, we deceive our 1 Joh. 1 8

our ſelves, and the Truth is not in us: If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.

Q. That Scripture ſeems to be very plain, being compared with the other before mentioned: But becauſe ſome are apt to miſtake and wreſt the Words of that Apoſtle, What ſaith he elſewhere? Did he judge, any could know God, or be true Chriſtians, *who keeped not the Commandments?*

A. My little Children, theſe things write I unto you, that ye Sin not; and if any man ſin we have an Advocate with the Father, Jeſus Chriſt, the Righteous: And hereby do we know that we know him, if we keep his Commandments. He that ſaith, I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: But whoſo keepeth his Word; in him verily is the love of God perfected. Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelf alſo to walk even as he walketh. Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is: And every man that hath this Hope in him; purifi-

purifieth himſelf even as he is pure. VVho ſoever committeth ſin tranſgreſſeth alſo the Law; for ſin is the Tranſgreſſion of the Law. And ye know not that he was manifeſted to take away our ſins, and in him is no ſin: VVhoſoever abideth in him ſinneth not: Whoſoever ſinneth hath not ſeen him, neither know him. Little Children, let no man deceive you; he that doth Righteouſneſs is Righteous, even as he is Righteous. He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. VVhoſoever is born of God doth not commit Sin: for his Seed remaineth in him, and he cannot Sin; becauſe he is born of God. In this the Children of the Devil; whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother. 1 John 2 1, 3, 4, 5, 6. & 3, 2, 3, 4, 5, 6, 7, 8, 9, 10.

Q. It is very plain by theſe Paſſages that the Apoſtles were far of another Mind, than thoſe that plead for ſin during term of Life, and much againſt the Deceit of thoſe who well eſteem themſelves Good Chriſtians *while the live in their ſins?*

A. Not every one that ſaith unto me *Lord, Lord,* ſhall enter into the Kingdom Mat. 7. 21, 24.

dom of Heaven, but he that doth the will of my Father which is in Heaven. Therefore whosoever heareth these things of mine, and doth them, I will liken him unto a Wise man, which built his House upon a Rock.

Joh. 1, 3. 17. If ye know these things, happy are ye if ye do them.

Q. What saith the Apostle Paul *further concerning the Needfulness of this thing.*

1 Cor. 7, 19. *A.* Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God.

Q. Was not this according to the Apostle Paul's *Judgment, the very Intention of Christ to have his Church and Children to be pure and without Spot?*

Eph. 1. 4. *A.* According as he has chosen us in him before the Foundation of the World, that we should be Holy and without Blame before him in *Love*..

Eph. 5. 25. 26, 27. Even as Christ also loved the Church and gave himself for it, that he might sanctifie and cleanse it, that he might present it to himself a Glorious Church not having Spot or Wrinkle, or any such thing; but that it should be Holy and without Blemish.

Q. Doth not Paul *press the same thing further, besides the other Passages abovementioned?* *A.* Ha-

A. Having therefore theſe Promiſes, Dearly Beloved, let us cleanſe our ſelves from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God. 2 Cor. 7. 1.

Finally, Brethren farewel; be perfect. 2 Cor. 13. 11.

Chriſt in you the Hope of Glory, whom we preach, warning every man, and teaching every man in all VViſdom, that we may preſent every man perfect in Chriſt Jeſus. Col. 1. 28.

Labouring fervently for you in Prayers, that ye may ſtand perfect and compleat in all the VVill of God. Gal. 4. 12.

To the end he may eſtabliſh your Hearts unblamable in Holineſs before God. 1 Theſſ. 3. 13.

And the very God of Peace ſanctify you wholly, and I pray God, your whole Spirit, and Soul, and Body be preſented blameleſs unto the Coming of our Lord Jeſus Chriſt. 1 Theſſ. 5. 23.

Q. Is not this then the very End for which God appointed Teachers in this Church?

A. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the Perfecting of the Saints, for the VVork of the Miniſtry, for the Edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledg Epheſ. 4. 11, 12, 13.

of

of the Son of God, unto a perfect Man unto the Measure of the Stature of the Fulneſs of Chriſt.

Q. Seeing this is ſo much preſſed by the Holy Men doth not the Scripture, which cannot lye, give none of the Saints this Teſtimony as being free from Sin at ſometimes and ſo not always and daily ſinning as is ſuppoſed?

A. Noah was a juſt Man, and perfect
Gen. 6. 9 in his Generations; and *Noah* walked with God.

Job 1. 8 And the Lord ſaid unto Satan, Haſt thou conſidered my Servant *Job*, that there is none like him in the Earth, a perfect and an upright Man, that feareth God and eſcheweth Evil.

Luk. 1. 1, 2. There was in the days of *Herod*, King of *Judea*, a certain Prieſt named *Zacharias*, of the Courſe of *Abja*; and his Wife was of the Daughters of *Aaron*, and her Name was *Elizabeth*, and they were both Righteous before God, walking in all the Commandements and Ordinances of the Lord blameleſs.

Q. That proves ſufficiently as to particular Perſons; But what doth the Scripture intimate of this nature even of conſiderable Numbers?

Epheſ. 2. 4, 5, 6. *A.* But God, who is rich in Mercy, for his great Love, wherewith he hath loved

loved us, even when we were dead in Sin, hath quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in Heavenly Places in Chriſt Jeſus.

But ye are come unto Mount *Sion*, and unto the City of the Living God, the Heavenly *Jeruſalem*, and to an Innumerable Company of Angels, to the General Aſſembly, and Church of the Firſt-born, which are written in Heaven; to God, the Judge of all, and to the Spirit of Juſt Men made perfect. Heb. 12. 22, 23.

And I looked, and lo a Lamb ſtood on *Mount Sion*, and with him an *Hundred* Forty and Four Thouſand, having his Fathers Name written in their Forehead: Theſe are they which were not defiled with VVomen; for they are Virgins: Theſe are they which follow the Lamb whereſoever he goeth: Theſe were redeemed from among *Men*, being the Firſt Fruits unto God, and to the *Lamb*. And in their *Mouth* was found no Guile; for they are without Fault before the Throne of God. Rev. 14. 1, 4.

CHAP.

CHAP. VIII.

Concerning Perſeverance and Falling from GRACE.

Queſtion. *IS it enough for a Believer, to be ſure that he hath once received true Grace? or is there any further Certainty requiſite?*

2 Pet. 2. 10. *A.* Wherefore the rather, Brethren, give Diligence to make your Calling and Election ſure; for if ye do theſe things ye ſhall never fall.

Q. *May one that hath received true Grace have ground to fear, or ſuppoſe he can fall?*

1 Cor. 9. 27. *A.* But I keep under my Body, and bring it into Subjection, leſt that by any means when I have preached to others I my ſelf ſhould be a caſt away.

Q. *That greatly contradicteth the Doctrine of ſuch as ſay, Once in Grace, ever in Grace. But doth the Apoſtle* Paul *expreſs this out of an humble eſteem of himſelf? or do we be judge or ſuppoſe the like of other Saints?*

Heb. 4. 12, 13. *A.* Take heed, Brethren, leſt there be in any of you an Evil Heart of Unbelief in de parting from the Living God: But exhort

exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfulneſs of Sin.

Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame Example of Unbelief. Heb. 4. 11.

For it is impoſſible for thoſe who were once enlightened, and have taſted of the Heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the World to come; If they ſhall fall away to renew them again unto Repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame. Heb. 6. 4, 5, 6.

Looking diligently, leſt any man fail of the Grace of God, leſt any root of Bitterneſs ſpringing up, trouble you, and thereby many be defiled. Heb. 12. 15.

Q. *Doth he ſpeak this only by Suppoſition, or doth he aſſert it not only poſſible, but certain?*

A. For the time will come, when they will not endure ſound Doctrin; but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears; and they ſhall turn away their Ears from the Truth, and ſhall be turned unto Fables. 2 Tim. 4. 3.

Q. *Doth the Apoſtle even judge it neceſſary to guard ſuch a one as his beloved Son,* Timothy, *againſt this Hazard?* *A.*

1 Tim. 1: 18, 19. *A.* This Charge I commit unto thee, Son *Timothy*, according to the Prophecies which went before on thee, that thou by them might war the good Warfar; holding Faith in a good Conſcience, which ſome having put away concerning Faith have made Shipwrack.

2 Tim. 4. 10. For the love of Money is the root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves thro with many ſorrows.

2 Tim. 2. 17, 18. And their Word will eat as doth a Canker, of whom is *Hymeneus* and *Philetus*, who concerning the true Faith have erred; ſaying, That the Reſurrection is paſt already, and overthrown the Faith of ſome.

Q. *Doth the Apoſtle any where expreſs his Fears of this as a thing that may happen to any number of People, who once truly received the Faith of Chriſt?*

Rom. 11. 20. *A.* Well, becauſe of Unbelief they were broken off, and thou ſtandeſt by Faith; be not high minded, but fear.

1 Tim. 4. 1. Now, the Spirit ſpeaketh expreſly that in the latter times ſome ſhall depart from the Faith, *&c.*

1 Theſſ. 3. 5. For this cauſe, when I could no longer forbear, I ſent to know your Faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

Q. *What is the Apoſtle* Peters *mind? does he judge that ſuch as have known the right way may forſake it?*

A. Curſed Children which have forſaken the righteous way, and are gon aſtray, following the way of *Balaam* the Son of *Bezor*, who loved the wages of Unrighteouſneſs, but was rebuked for his Iniquity; the dumb Aſs ſpeaking with Man's Voice, forbad the madneſs of the Prophet. Theſe are Wells without Water, Clouds that are carried with a Tempeſt, to whom the Miſt of Darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of Vanity, they allure through the Luſts of the Fleſh, through much Wantonneſs; thoſe that were clean eſcaped from them who live in Error: For if after they have eſcaped the Pollutions of the World, through the Knowledg of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome the latter End, is worſe with them than the Beginning; for it had been better for them, not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment delivered unto them: But it is happened to them, according to the true Proverb, The Dog is

2 Pet. 2. 14, 15, 18. 20, 21, 22.

turned to his Vomit and the Sow that was washed to her wallowing in the mire.

Q. *Gives he any Caution to them that stand, as supposing they may also fall?*

2 Pet 3. 17. *A.* Ye therefore, Beloved, seeing ye know these things before, beware lest ye also being led away with the Error of the wicked, fall from your own stedfastness.

Q. *May a Man be truly a Branch in Christ, or a real Member of his Body, and afterwards be cut off?*

Joh. 15.6. *A.* If any man abide not in me, he is cast forth as a Branch, and is withered.

Q. *May a Righteous Man then depart from his Righteousness?*

Ezek. 18. 26. 33.13. *A.* But when the Righteous man turneth away from his Righteousness, and commits Inipuity, and dieth in them, for his Iniquity that he hath done shall he die.

Q. *May a Believer come to such a condition in this Life, from which he cannot fall away?*

Rev. 3. 12. *A.* Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is *New Jerusalem*, who cometh down out of Heaven from my God; and will write upon him my New Name.

Q. *May*

Q. *May ſuch an one come to be aſſured that he is in this condition?*

A. For I am perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Heighth, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. Rom. 8. 38. 39.

CHAP. IX.

Concerning the Church and Miniſtry.

Queſt. WHat *is the Church?*

A. But if I tarry long, that thou mayſt know how thou oughtſt to behave thy ſelf in the Houſe of God, which is the Church of the living God, the Pillar and Ground of Truth. 1 Tim. 3. 15.

Q. *Who is the Head of the Church?*

A. Who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son; and he is the Head of the Body, the Church, from which all the Body by Joynts and Bands, having Nouriſhment miniſtred, and knit together, encreaſeth with the Encreaſe of God. 1 Cor. 1. 3. 2. 15.

Q. What kind of Persons make the Church?

1 Cor. 1. 2. *A.* Them that are sanctified in Christ Jesus.

Acts 2. 47. And the Lord added to the Church daily such as should be saved.

Q. Hath not Christ appointed any Officers in the Church for the work of the Ministry?

Ephes. 4. 8. 11, 12. *A.* Wherefore he saith, when he ascended up on high, he led Captivity Captive, and gave Gifts unto Men; and he gave some Apostles and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the VVorks of the Ministry, for the Edification of the Body of Christ.

Q. What kind of Men should such as are Teachers and Overseers of the Church be?

1 Tim 3. 2, 3, 4, 5, 6, 7. *A.* A Bishop then must be blameless, the Husband of one VVife; vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no Striker, not greedy of filthy lucre, but patient: not a brawler, not covetous, one that ruleth well his own house, having his Children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a Novice, lest being lifted up with Pride, he fall

fall into the Condemnation of the Devil: Moreover, he muſt have a good Report of them which are without, leſt he fall into Reproach, and the Snare of the Devil.

For a Biſhop muſt be blameleſs, as the Steward of God, not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre, but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate, holding faſt the faithful word, as he hath been taught, that he may be able by ſound Doctrine, both to exhort and to convince the Gainſayers. Tit. 1. 7, 8, 9.

Q. *What is incumbent upon ſuch to do?*

A. Take heed therefore to your ſelves, and to all the Flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God. Acts 20. 28.

The Elders which are among you, I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Chriſt, and alſo a partaker of the Glory that ſhall be revealed, feed the Flock of God which is among you, taking the Overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's Heritage, but being Enſamples to the Flock. 1 Pet. 5. 1, 2, 3.

Q. *Though they be not to Lord over the Flock, yet is there not a Reſpect due to them in their place?*

1 Tim. 5. 17. A. Let the Elders that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine.

Q. *Albeit then among true Chriſtians every one that Believeth is to have the Witneſs in himſelf, being perſwaded in himſelf by the Spirit; yet is there not alſo a real ſubjection to be to one another in the Lord?*

1 Cor. 14. 32. A. The Spirits of the Prophets are ſubject to the Prophets.

Heb. 13. 17. Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give Account, that they may de it with Joy, and not with Grief; for that is unprofitable for you.

1 Theſ. 5. 12, 13. And we beſeech you brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you, and to eſteem them very highly in Love for their Works ſake.

1 Per. 5. 5. Likewiſe, ye Younger, ſubmit your ſelves unto the Elder; yea, all of you be ſubject one to another, and be clothed with Humility; for God reſiſteth the proud, and giveth Grace unto the humble.

Q. *How*

Q. *How ought true Teachers to minister in the Church?*

A. As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any speak let him speak as the Oracles of God: If any man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified, through Jesus Christ. 2 Pet. 4, 10, 11.

Q. *I perceive then, that every true Minister of the Church of Christ is, to minister of the Gift and Grace of God, which he hath received: But some are of the Judgment, that Natural Wisdom or Parts, and Humane Learning are the Qualifications, which are of absolute necessity for a Minister; but Grace they judge not to be absolutely necessary, but that one may be a Minister without it; what saith the Scripture in this case?*

A. A Bishop must be sober, just, holy, temperate. Tit. 1.5.8.

Q. *Methinks it is impossible for a man to be blameless, just, holy, sober and temperate, without the Grace of God: So that if these Qualifications be absolutely necessary, then surely, that without which a man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the necessity of Na-*

tural Wiſdom and Humane Learning?

A. Where is the Wiſe? where is the Scribe? where is the Diſputer of this World? Hath not God made fooliſh the Wiſdom of this World? For after that in the VViſdom of God the VVorld by wiſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching, to ſave them that believe.

1 Cor. 1. 20, 21.

Q. *It ſeems then the Preaching of the true Miniſters are not gathered together by wiſdom and learning: It hath been ſuppoſed, that a man muſt be greatly skilled in Learning, to make a good Sermon; what is the Apoſtles Judgment in the Caſe.*

A. For Chriſt ſent me not to baptize, but to preach the Goſpel; not with wiſdom of words, leſt the Croſs of Chriſt ſhould be made of none effect.

1 Cor. 1. 17.

And I was with you in weakneſs, and in fear and in much trembling; and my ſpeech and my preaching was not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power, that your Faith ſhould not ſtand in the wiſdom of men, but in the power of God.

1 Cor. 2. 3, 4, 5.

Q. *I perceive the Apoſtle layes far more ſtreſs upon the Demonſtration and Power of the Spirit in a Preacher, than upon Humane Literature;*

Literature; ought Miniſters then to preach as the Spirit teacheth them?

A. Alſo we ſpeake not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth. 2 Cor. 2. 13.

And they were all fill'd with the Holy Ghoſt, and began to ſpeak as the Spirit gave them utterance. Acts 2. 4.

Q. *It is Chriſt then that ſpeaketh in and through his Miniſters?*

A. For it is not ye that ſpeak, but the Spirit of your Father, which ſpeaketh in you. Mat. 10. 20.

For it is not ye that ſpeak, but the Holy Ghoſt. Mark 13. 11.

For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay. Luke 12. 12.

Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you. 2 Cor. 13. 3.

Q. *What is the Apoſtles mind of that Humane Learning, which ſome cry up ſo much, and think ſo needful in a Miniſter?*

A. Beware leſt any man ſpoil you through Philoſophy and vain Deceit, after the Tradition of Men, after the Rudiments of the world, and not after Chriſt. Col. 2. 8.

O *Timothy* keep that which is committed to thy Truth, avoiding prophane and vain babling and oppoſitions of Science, falſly ſo called. 1 Tim. 6.

Q. *Though*

Q. *Though true Miniſters ſpeak not by the Natural Wiſdom of Men; yet is their teſtimony altogether void of wiſdom?*

1 Cor. 2. 6, 7. *A.* Howbeit, we ſpeak wiſdom among them that are perfect; yet not the wiſdom of this world, nor of the prince of this world that came to nought; but we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom, which God ordained before the world to our glory.

Q. *What is the reaſon that man by his natural wiſdom is not capable to miniſter in the things of God?*

1 Cor. 2. 13, 14. *A.* For what man knoweth the things of a man, ſave the Spirit of a man, which is in him? Even ſo the things of God knoweth no man but the Spirit of God: But the natural man received not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

Q. *Theſe Scriptures do ſufficiently hold forth, that the true Call to the Miniſtery is from God; that which maketh a true Miniſter is from God; that which maketh a true Miniſter, is the Gift and Grace of God; that the true effectual Preaching of a faithful Miniſter, is ſuch, as is from the inward teaching and leading of the Spirit of God:*

But what ſay the Scriptures, touching the Maintenance of Miniſters?

A. Let him that is taught in the word, communicate unto him that teacheth in all good things. Col. 6. 6.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap carnal things? If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know, that they which miniſter about holy things, live of the things of the Temple; and they which wait at the Altar; are partakers with the Altar; even ſo hath the Lord ordained, that they which preach the Goſpel, ſhall live of the Goſpel. 1 Cor. 9. 11, 12, 13, 14.

For the Scripture ſaith, Thou ſhalt not muzle the Ox that treadeth out the Corn; and the labourer is worthy of his reward. 1 Tim. 5. 18.

Q. I perceive by theſe Scriptures, that there lyeth an Obligation upon the Saints, to help with outward things, ſuch as truly miniſter unto them ſpiritual; but this ſeems to be voluntary; ought not therefore true Miniſters to preach, whether they be ſure of this or not? What ſaith the Apoſtle of himſelf in this Caſe? And what adviſeth he others?

A. But I have uſed none of theſe things,

1 Cor. 9, 15, 16, 17, 18. things, neither have I written of thoſe things, that it ſhould be ſo done unto me, for it were better for me to die then that any man ſhould make my glorying void; for though I preach the Goſpel, I have nothing to glory of, for neceſſity is laid upon me, yea, VVo is unto me if I preach not the Goſpel: For if I do this thing willingly I have a reward; but if againſt my will a Diſpenſation of the Goſpel is committed unto me, what is my reward then? Verily, that when I preach the Goſpel, I make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel.

Acts. 20, 33, 34, 35. I have covered no man's Silver or Gold, or Apparel; yea, ye your ſelves know that theſe Hands have miniſtred unto neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to imporr the weak, and to remember the works of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

Q. *Its obſervable that the Apoſtle every where makes ſpecial mention among the qualifications of Teachers, that they be not given to filthy Lucre; What ought we then to think of theſe Teachers as will not preach without Hire; yea, that will not by Violence take from?*

from? Thoſe who receive no Spirituals from them? Are they like to be the Miniſters of Chriſt? Or what elſe ſaith the Scripture of ſuch?

A. Yea they are greedy Dogs, which can never have enough; and they are Shepherds that cannot underſtand; they all look to their own way, every one for his Gain from his Quarter. Iſa. 56.11.

Son of Man, Propheſie againſt the Shepherds of *Iſrael*, Propheſie, and ſay unto them, Thus ſaith the Lord God unto the Shepherds, Wo be to the Shepherds of *Iſrael*, that do feed themſelves: Should not the Shepherds feed the Flock? Ye eat the Fat, and ye cloath you with the Wooll, ye kill them that are fed, but ye feed not the Flock. Ezek. 34. 2, 3, 8.

As I live, ſaith the Lord God, Surely becauſe my Flock became a Prey, and my Flock became Meat to every Beaſt of the Field, becauſe there was no Shepherd: Neither did my Shepherds ſearch for my Flock; but the Shepherds fed themſelves, and fed not my Flock. Mic. 3. 5. 11.

Thus ſaith the Lord concerning the Prophets that make my People Err, that bite with their Teeth, and cry *Peace*; and he that puts not into their Mouthes, they even prepare War againſt him:

The

The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? None Evil can come upon us.

Q. *These are plain testimonies from the Prophets; Are there none such from the Apostles?*

1 Tim. 6. 5,6,7,8,9, 10. A. Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness: from such with draw thy self; but Godliness with Contentment is great Gain. For we brought nothing into the World, and it is certain we can carry nothing out; and having Food and Rayment, let us therewith be content. But they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful lusts, which drown men in Destruction and Perdition; For the love of Money is the root of all Evil, which while some covered after, they have erred from the Faith, and pierced themselves through with many sorrows.

2 Tim. 3. 2. For men shall be lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy.

For

For there are many unruly and vain Talkers and Deceivers, eſpecially they of the Circumciſion, whoſe Mouths muſt be ſtop'd; who ſubvert whole Houſes, teaching things which they ought not for filthy lucres ſake. Tit. 1. 10, 11.

But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction; and many ſhall follow their pernicious waies, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through Covetouſneſs ſhall they with feigned words make merchandize of you; whoſe Judgment now of a long time lingereth not, and their damnation ſlumbereth not: Having Eyes full of Adultery, and that cannot ceaſe from ſin, beguiling unſtable Souls; an Heart they have exerciſed with covetous practices, curſed Children, which have forſaken the right way, and are gon aſtray, following the way of *Balaam* the Son of *Bozor*, who loved the waies of Unrighteouſneſs. 2 Pet. 2. 1, 2, 3. 14, 15.

Wo unto them; for they have gon in the way of *Cain*, and run greedily after the Error of *Balaam* for reward, and perished Jude 11, 16.

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riſhed in the Gain-ſaying of *Corah*; Theſe are Murmurers, Complainers, walking after their own Luſt? and their Mouth ſpeaketh Great Swelling Words, having mens Perſons in Admiration becauſe of Advantage.

Q. Ought there to be any Order in the Church of God?

1 Cor. 14. 40. *A.* Let all things be done decently, and in Order.

Q. What Good Order is preſcribed in the Church concerning Preachers? Is it fit that only one or two ſpeak, or many more, if moved thereto?

1 Cor. 14. 30, 31, 32, 33. *A.* If any thing be revealed to another that ſitteth by, let the firſt hold his Peace; For ye may all propheſie one by one, that all may learn, and that all may be comforted. And the Spirits of the Prophets are ſubject to the Prophets? for God is not the Author of Confuſion, but of Peace, as in all the Church of the Saints.

Q. Is there any Promiſe that Daughters as well as Sons ſhall Propheſie under the Goſpel?

Joel 2. 28. *A.* And it ſhall come to paſs afterwards, that I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie; your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions. Q. *It*

Q. *Is that promiſe fulfilled, and to be fulfilled?*

A. But this is that which was ſpoken by the Prophet *Joel*, And it ſhall come to paſs in the laſt daies (ſaith God) I will pour out my ſpirit upon all fleſh, and your Sons and your Daughters ſhall propheſie; and your young men ſhall ſee Viſions, and your old men ſhall dream Dreams. Acts 16. 17.

Q. *Is there any ſuch inſtance of old in the Scripture?*

A. And the ſame man had four daughters, Virgins, which did propheſie. Acts 21. 9.

Q. *But may all Women ſpeak, or are any commanded to keep Silence in the Church?*

A. Let your Women keep Silence in the Church, for it is not permitted unto them to ſpeak: but they are commanded to be under Obedience, as alſo ſaith the Law. And if they will learn any thing, let them ask their Husbands at home, for it is a ſhame for Women to ſpeak in the Church. 1 Cor. 14. 34, 35.

Let the Women learn in Silence with all ſubjection. But I ſuffer not a Woman to teach, or uſurp Authority over the Man? but to be in Silence. 1 Tim. 2. 11, 12.

Q. *The firſt of theſe ſeems only to relate to Women that have Husbands? What comes of them that have none; The ſecond ſpeaks no-*

thing of the Church but only that ſhe ought not to uſurp Authority over the Man? Hath this no Limitateon; Doth not the ſame Apoſtle give Directions how Woman that ſpeak ſhould behave themſelves in the Church?

1 Cor. 11. 4, 5. A Every man Praying or Propheſying having his Head covered, diſhonoureth his Head: But every Woman that Prayeth or Propheſieth with her Head uncovered, diſhonoureth her Head? for that is even all one as if ſhe were ſhaven.

CHAP. X.

Concerning Worſhip.

Queſtion. *WHat is the Worſhip that is acceptable to God?*

John 4. 23, 24. *A.* But the Hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in Spirit and in Truth; for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.

Q. Seeing Prayer is a part of worſhip, when ought we to Pray?

Luk. 18. 1. *A.* And he ſpeak a Parable unto them to this end. That men ought alwaies to pray and not to faint. Pray

Pray without ceaſing. 1 Theſſ. 5. 17.

Q. Doth God hear the Prayers of all that call upon him?

A. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. Iſa. 14. 5. 18.

For there is no Difference between the *Jew* and the *Greek*? for the ſame Lord over all is rich unto all that call upon him. Rom. 10. 12.

Q. Hath God no reſpect to the Manner of Calling upon him?

A. the Lord is nigh to all them that call upon him, to all that call upon him in Truth. Pſal. 145. 18.

The Lord is far from the Wicked? but he heareth the Prayer of the Righteous. Prov. 15. 29.

Now we know, that God heareth not Sinners; but if any man be a Worſhipper of God, and doth his VVill, him he heareth. *And* this is the Confidence that we have in him, that if we ask any thing, according to his VVill, he heareth us. John 9. 38. 1 John 5. 14.

Q. After what Manner doth the Apoſtle then declare he will Pray?

A. VVhat is it then? I will pray with the Spirit, and I VVill pray with the Uuderſtanding alſo; I will ſing with the Spirit, and I will ſing with Underſtanding alſo. 1 Cor. 14. 15.

Q. Muſt we then pray alwayes in the Spirit?

Ephes. 6. 18. *A.* Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance and Supplication for all Saints.

Q. Since we are commanded to pray always in it, can we do it of our selves without the Help thereof?

Rom. 8. 26, 27. *A.* Likewise the Spirite also helpeth our Infirmities, for we know not what we should pray for as we ought? but the Spirit it self maketh Intercession for us with Groanings, which cannót be uttered. And he that searcheth the Hearts, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints, according to the Will of God.

Q. I perceive, that without the Leading and Help of the Spirit, Prayers are altogether unprofitable? may not a man truly utter these things that are Spiritual, without the Spirit's Assistance?

1 Cor. 12. 3. *A.* Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus Accursed? and that no man can say, that Jesus is the Lord, but the Holy Ghost.

Q. That is strange: It seems the Spirit is much more necessary than many called Christians suppose it to be; some of which can scarce give a good Account, whether they have it, or want it: But if a man speak things

things true upon the Matter, are they not true as from him, if ſpoken without the Spirit?

A. And though they ſay, the Lord liveth, ſurely they ſwear falſly. Jer. 5. 2.

Q. *It is apparent from all theſe Scriptures, that the true worſhip of God is in Spirit; and as it is not limited to a certain place, neither to any certain time, what ſhall we think of them that plead for the Obſervation of certain daies?*

A. But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggerly Elements, whereunto ye deſire again to be in Bondage: Ye obſerve daies and Months, and Times, and Years; I am afraid of you, leſt I have beſtowed upon you labour in vain. Gal. 4. 9, 10, 11.

Let no man therefore judge you in Meat or Drink, or in reſpect of an Holy Day, or of the new Moon, or of the Sabbath Day, which are a Shadow of things to come; but the Body is of Chriſt. Col. 2. 16, 17.

Q. *Seeing it is ſo, may not ſome* Chriſtians *as lawfully eſteem all daies alike, as others may eſteem ſome daies above another? What rule giveth the Apoſtle in this caſe?*

A. One man eſteemeth one day above another, another eſteemeth every day alike; let every man be fully perſwaded Rom. 14. 5, 6.

in his own mind: He that regardeth a day, regardeth it unto the Lord: and he that regardeth not the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not to the Lord he eateth not, and giveth God thanks.

Q. *But is it not convenient and neceſſary, that there be a day ſet apart to meet and worſhip God? Did not the Apoſtles and Primitive* Chriſtians *uſe to meet upon the firſt day of the week. to make their Collections, and to worſhip?*

1 Cor. 16, 1.

A. Now concerning the Collection for the Saints, as I have given order to the Churches of *Galatia*, even ſo do ye upon the firſt day of the week: Let every one of you lay by him in ſtore, as God hath proſper'd him, that there be no gatherings when I come.

CHAP. XI.

Concerning Baptiſm *and* Bread *and* Wine.

Queſtion. HOw *many* Baptiſms *are there?*

Epheſ. 4. 5.

A. One Lord, one Faith, one Baptiſm,

Q. *What is the Baptiſm?*

1 Pet. 3. 21, 22.

A. The like Figure, whereunto Baptiſm

tiſm doth now ſave us: not the putting away the Faith of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt, who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers, being made ſubject unto him.

Q. VVhat ſaith John *the* Baptiſt *of Chriſt's Baptiſm? how diſtinguiſheth he it from his?*

A. I indeed baptize you with VVater unto Repentance? but he that cometh after me, is Mightier then I, whoſe Shoes I am not worthy to bear, he ſhall baptize you with the Holy Ghoſt and with Fire. Mat. 3.11.

Q. *Doth not Chriſt ſo diſtinguiſh it alſo?*

A. And being aſſembled together with them, commanded them, That they ſhould not depart from *Jeruſalem*; but wait for the promiſe of the Father, which ſaith he, ye have heard of me: For *John* truly baptized with VVater; but ye ſhall be baptized with the Holy Ghoſt not many daies hence. Acts 1.4,5

Q. *Doth not the Apoſtle* Peter *alſo obſerve this?*

A. And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning; Then remembred I the VVord of Acts 11. 15, 16.

the Lord, how, that he ſaid, *John* indeed baptized with Water; but ye ſhall be baptized with the Holy Ghoſt.

Q. *Then it ſeems* John's *Baptiſm muſt paſs away, that Chriſt's may take place; becauſe* John *muſt decreaſe, that Chriſt may increaſe?*

John 30. 30. A. He muſt increaſe, but I muſt decreaſe.

Q. *I perceive then, many may be ſprinkled with, and dipped, and baptized in Water, and yet not truly baptized with the Baptiſm of Chriſt? What are the real Effects in ſuch as are truly baptized with the Baptiſm of Chriſt*

Rom. 6. 3. 4. A. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even we alſo ſhould walk in Newneſs of Life.

Gal. 2. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Col. 2. 12. Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the Faith of the Operation of God, who hath raiſed him from the Dead.

Q. *I perceive there was a Baptiſm of water, which was* John's *Baptiſm, and is there-*

fore

fore by John *himſelf contra diſtinguiſhed from Chriſt: was there not likewiſe ſomething of the like nature appointed by Chriſt to his Diſciples of eating Bread, and drinking wine in Remembrance of him?*

A. For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame Night in which he was betrayed, took bread, and when he had given thanks, he break it, and ſaid, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me. 1 Cor. 11. 23, 24, 25.

Q. How long was this to continue? 1 Cor. 11. 26.

A. For, as often as ye eat this bread, and drink this Cup, ye do ſhew the Lords Death till he come.

Q. Did Chriſt promiſe to come again to his Diſciples? John 14. 18, 23.

A. I will not leave you Comfortleſs; I will come to you. Jeſus anſwered, and ſaid unto him, if a man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our Abode with him.

Q. Was this an Inward Coming? John 14. 20.

A. At that Day ye ſhall know, that I am

am in my Father, and ye in me, and I in you.

Q. But it would ſeem this was even practiſed by the Church of Corinth, *after Chriſt was come inwardly; Was it ſo that there were certain Appointments poſitively commanded, yea and Zealuſly and Concientiouſly practiſed by the Saints of Old, which were not of perpetual Continuance, nor yet now needful to be practiſed in the Church?*

John 13. 14, 15. A. If then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh one anothers Feet. For I have given you an Example, that you ſhould do as I have done to you.

Acts 15. 28, 29. For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Burden then theſe neceſſary things, That ye abſtain from Meats offered to Idols, and from Blood, and *from* things ſtrangled, and from Fornication; from which if ye keep your ſelves, ye ſhall do well; farewel.

Jam. 5. 14. Is any man ſick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord.

Q. Theſe commands are no leſs poſitive then the other, ye ſome of them are aſſerted as the very Senſe of the Holy Ghoſt, as no leſs

leſs neceſſary then abſtaining from Fornication; and yet the generality of Proteſtants *have laed them aſide, as tnot of perpetual Continuance: But what other Scriptures are there, to ſhew that it is not Neceſſary, that of Bread and Wine to Continue?*

A. For the Kingdom of God is not Meat and Drink; but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt. Rom, 14. 17.

Let no man therefore judge you in meat or in Drink, or in reſpect of an Holy Day, or of the New Moon, or of the Sabbath Days: Wherefore if ye be dead with Chriſt from the Rudiments of the World, why, as though living in the World, are ye ſubject to Ordinances (touch not, taſte not, handle not, which all are to periſh with the Uſing after the Commandments and Doctrines of Men; Col. 2. 16. 20, 21, 22.

Q. Theſe Scriptures are very plain, and ſay as much for the aboliſhing of this, as to any Neceſſary, as ought can be alledged for the former, But what is the Bread then wherewith the Saints are to be nouriſhed?

A. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, *Moſes* gave you not that *B*read from Heaven; but my Father giveth you the True *B*read from Heaven; for the *B*read of God is he which comes down from Heaven, and giveth Life

Life unto the World. Then ſaid they unto him, Lord, evermore give us this Bread? And Jeſus ſaid unto them, I am the Bread of Life; he that cometh to me, ſhall never Hunger; and he that beliveth on me, ſhall never thirſt. I am that bread of Life: Your Fathers did eat Manna in the Wilderneſs, and are Dead; This is the Bread which cometh down from Heaven, that a man may eat thereof, and not dye. I am the living Bread which came down from Heaven; If any man eat of this Bread, he ſhall live for ever: and the Bread that I will give him, is my Fleſh, which I will give for the Life of the World. The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us his Fleſh to eat? Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye eat the Fleſh of the Son of Man, and drink his *Blood*, ye have no Life in you: Whoſo eateth my Fleſh, and drinketh my *Blood*, hath Eternal Life, and I will raiſe him up at the laſt day; for my Fleſh is Meat indeed, and my *Blood* is Drink indeed. He that eateth my Fleſh and drinketh my *Blood*, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me. This is that *Bread* which

John 6. 32, 33, 34, 35, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58.

which came down from Heaven; not as your Fathers did *Manna*, and are dead: He that eateth of this Bread ſhall live for-ever.

CHAP. XII.

Concerning the Life of a Chriſtian *in general*; what *and* how *it ought to be in this World.*

Queſtion. WHat *is True* RELIGION?

A. Pure Religion and Undefiled is this, To viſit the Fatherleſs and the Widdow in their Affliction, and to keep himſelf unſpotted from the World. Jam. 1. 27.

Q. *What is required of Man?*

A. He hath ſhewed thee, O man, what is good: and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? Mich. 6. 8.

But to this man will I look, even to him that is pure, and of a contrite Spirit, and trembles at my Word. Iſa. 66. 2.

Q. *Doth God then require People to be* Quakers, *to tremble at his Word? was there any ſuch among the Saints of old?*

A. Then were aſſembled unto me, every

Ezra 9, 4. every one that trembled at the Words of the God of *Iſrael.*

Ezra 10, 3 Now therefore let us make a Covenant with our God, to put away all the Wives, and ſuch as are born of them, according to the Counſel of my Lord; and of thoſe that tremble at the Commandment of our God.

Q. *It ſeems* Ezra *loved well, and had a high Eſteem of* Quakers, *ſince he would have their Counſel followed: Do any other of the Prophets point out* Quakers *or* Tremblers, *as God's People.*

A. Hear the VVord of the Lord, ye

Iſa. 66. 5. that tremble at his word: Your Brethren that hated you, that caſt you out for my Names ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your Joy, and they ſhall be aſhamed.

Jer. 33. 9 And it ſhall be to me a Name of Joy, a Praiſe and an Honour before all the Nations of the Earth, which ſhall hear all the good that I do unto them, and they ſhall fear and tremble for all the goodneſs and for all the proſperity that I procure unto it.

Q. *The Prophets promiſe good Things there to* Quakers; *what becometh of theſe that tremble not, and are not ſuch?*

A. Hear now this, O fooliſh People!

and

and without Underſtanding, which have Eyes, and ſee not, which have Ears, and hear not, fear ye not me? ſaith the Lord, will ye not tremble at my Preſence, &c. Jer. 5. 21, 22.

Q. *Are then all God's Children Quakers? and are we commanded to quake or tremble, in order to our Salvation, both under the Law, and now under the Goſpel?*

A. Serve the Lord with Fear, and rejoyce with Trembling. Pſal. 2. 11.

I make a Decree, that in every Dominion of my Kingdom, men fear and tremble before the God of *Daniel*; for he is the living God, and ſtedfaſt for ever. Dan. 6, 26

VVork out your own Salvation with Fear and Trembling. Phil. 2, 12

Q. *VVhat be the chief Commandments?*

A. Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind: This is the firſt and great Commandment; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf: On theſe two Commandments hang all the Law and Prophets. Mat. 22, 37, 38, 39, 40.

Q. *VVhat ought a Chriſtian to ſeek after in the firſt place?*

A. Seek ye firſt the Kingdom of God and his Righteouſneſs, and all theſe Things ſhall be added unto you. Mat. 6, 33.

Q.

Q. *How ought* Christians *to behave themselves in this World?*

1 Cor. 7. 29, 30, 31. *A.* But this I say, Brethren, the Time is short: It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.

Q. *What saith the Apostle* Paul *further, as that which is fit for* Christian *Men and Women to be found in?*

1 Tim. 2. 8, 9, 10. *A.* I will therefore that Men pray every where, lifting up holy hands without wrath and doubting: In like manner also, that women adorn themselves in modest Apparel, with Shamefac'dness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good works.

Q. *I observe the Apostle is much against the Vanity and Superfluity of Cloaths among* Christians; *what saith* Peter *to this?*

1 Pet. 3. 3. 4. *A.* Whose Adorning, let it not be that outward adorning of platting the Hair, of wearing of Gold, or of putting on of Apparel: But let it be the hidden Man

Man of the Heart, in that which is not corruptible; even the Ornament of a meek, quiet Spirit, which is in the ſight of God of great price.

Q. *The Apoſtle is very plain there; but what ſaith the Scripture, as to reſpect of Perſons among* Chriſtians?

A. My *Brethren*, have not the Faith of our *Lord* Jeſus Chriſt, the *L*ord of Glory, with reſpect of Perſons: for if there come unto your Aſſembly a Man with a Gold Ring in goodly Apparel; and there come in alſo a poor Man in vile Rayment; but ye have reſpect to him that weareth the gay cloathing, and ſay unto him, ſit thou here in a good place, and ſay to the poor, ſtand thou there, or ſit here under my Foot-ſtool: Are you not then partial in your ſelves, and are become Judges of evil Thoughts? Hearken my beloved Brethren; hath not God choſen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him; but ye have deſpiſed the poor. Do not rich Men oppreſs you, & draw you before the Judgment-Seat? Do they not blaſpheme that worthy Name by the which ye are called? If ye fulfil the royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy Jam. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9.

ſelf, ye do well; but if you have reſpect to Perſons, ye commit Sin, and are convinced of the Law as Tranſgreſſors.

Q. *Though that be indeed ſufficient to reprove the different Ranks among Chriſtians upon the Account of Riches or Birth; yet is there not a relative Reſpect among Chriſtians as between Maſter and Servants: what Admoniſhings gives the Apoſtle in this Caſe?*

Eph. 6. 5,6,7,8,9. *A.* Servants, be obedient to them that are your Maſters, according to the Fleſh, with Fear and Trembling, in Singleneſs of your Heart, as unto Chriſt, not with Eye-Service, as Men-Pleaſers; but as the Servants of Chriſt, doing the Will of God from the Heart; with Good-will doing Service; as to the Lord, and not to Men; knowing that whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, whether he be bound or free. And ye Maſters, do the ſame Things unto them, forbearing, threatning, knowing that your Maſter alſo is in Heaven; neither is there any reſpect of perſons with him.

Servants, obey in all things your Maſters, according to the Fleſh; not with Eye-Service, as Men-pleaſears, but in Singleneſs of heart, fearing God. And whatſoever he do, do it heartily, as to the Lord,

Col. 3. 22, 23,24,25.

and

and not unto Men, knowing that of the Lord ye ſhall receive the Reward of the Inheritance; for ye ſerve the Lord Chriſt: But he that doth wrong ſhall receive for the wrong which he hath done; and there is no reſpect of perſons.

Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven. Col. 4. 1.

Let as many Servants as are under the Yoak count their own Maſters worthy of all honour, that the Name of God and his Doctrine be not blaſphemed: And they that have believing Maſters, let them not deſpiſe them, becauſe they are Brethren; but rather do them Service, becauſe they are faithful and beloved, Partakers of the Benefit, theſe Things teach and exhort. 1 Tim. 6. 1, 2.

Exhort Servants to be obedient unto their own Maſters, and to pleaſe them well in all Things; not anſwering again, not purloining; but ſhewing all good Fidelity, that they may adorn the Doctrine of God in all Things. Tim. 2. 9.

Servants, be ſubject to your Maſters with all Fear, not only to the good and gentile, but alſo to the froward; for this is Thank-worthy, if a Man for Conſcience towards God endure Griefs, ſuffering 1 Pet. 2. 18, 19, 20, 21.

wrongfully: For what Glory is it, if when ye be buffeted for your Faults, ye ſhall take it patiently; but if when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps.

Q. *What good Admonitions gives the Scripture as to the Relation betwixt Parents and Children?*

Epheſ. 6. 1,2,3,4. A. Children, obey your Parents in the Lord; for this is right: honour thy Father and thy Mother (which is the firſt Commandment with Promiſe) that it may be well with thee, and thou may'ſt live long on the Earth. And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord.

Col. 3. 20, 21. Children, obey your Parents in all Things; for this is well-pleaſing unto the Lord; Fathers provoke not your Children to Anger, leſt they be diſcouraged.

Q. *What between Husbands and Wives?*

A. Wives, ſubmit your ſelves unto your own Husbands, as unto the Lord; for the Husband is the Head of the Wife, even as Chriſt is the Head of the Church, and he is the Saviour of the Body: Therefore,

Epheſ. 5. 22,23,24, 25,28,31, 33.

the Church is ſubject unto Chriſt; ſo let the Wives be to their own Husbands in every thing; Husbands, love your Wives, even as Chriſt lov'd the Church and gave himſelf for it, ſo ought men to love their Wives as their own Bodies: he that loveth his Wife, loveth himſelf; for this Cauſe ſhall a Man leave his Father and Mother, and ſhall be joyned unto his Wife, and they two ſhall be one Fleſh. Nevertheleſs, let every one of you in particular ſo love his wife, even as himſelf; and the Wife ſee that ſhe reverence her Husband.

Husbands, love your Wives, and be not bitter againſt them. Col. 3.19.

Likewiſe ye VVives, be ſubject to your own Husbands, that if any obey not the word, they alſo may without the word be won by the Converſation of the VVives, while they behold your chaſt Converſation coupled with Fear. Likewiſe ye Husbands, dwell with them according to Knowledge, giving Honour unto the VVife, as unto the weaker Veſſel, and as being Heirs together of the Grace of Life, that your Prayers be not hindred. 1 Pet. 3.1. 2,7.

Q. *VVhat is the Armour of a true* Chriſtian? *and wherewith ought he to wreſtle?*

Ephes. 6. 11, 12, 13, 14, 15, 16, 17.

A. Put on the whole Armour of God that ye may be able to ſtand againſt the wiles of the Devil; for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places; wherefore take unto you the whole Armour of God, that ye may be able to withſtand in the evil Day, and having done all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breaſt-plate of Righteouſneſs, and your Feet ſhod with the Preparation of the Goſpel of Peace, above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked One; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Q. *What are* Chriſtians *Weapons? and for what End?*

2 Cor. 10. 3, 4, 5.

A. For though we walk in the Fleſh, do not war after the Fleſh; for the weapons of our Warfare are not carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations and every high thing, that exalteth it ſelf againſt the knowledge of God; and bringing in to Captivity every Thought to the Obedience of Chriſt.

Q. *Ought Strife and Envy to be among* Chriſtians.

A. VVho is a wiſe Man, and endued with Knowledge amongſt you? Let him ſhew out of a good Converſation his works with meekneſs of wiſdom: But if ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth: This wiſdom deſcendeth not from above; but is earthly, ſenſual, deviliſh; for where envying and ſtrife is there is confuſion and every evil work: But the wiſdom that is from above is firſt pure, then peaceable and eaſie to be intreated, full of mercy and good fruits, without partiality and without hypocriſie, and the fruit of Righteouſneſs is ſown in Peace of them that make Peace. Jam. 3. 13, 14, 15, 16, 17, 18.

Q. *Ought VVars to be among* Chriſtians? *from whence proceed they?*

A. From whence come Wars and Fightings among you? Come they not hence even from your Luſts, that war in your Members: Ye luſt, and have not; ye kill, and deſire to have and cannot obtain; ye fight and war, yet ye have not, becauſe ye ask not. Jam. 4. 1, 2.

Q. *VVhat ſaith Chriſt, even of defenſive VVar?*

Mat. 5. 39. *A.* But I ſay unto you, that ye reſiſt not Evil; but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo.

Luk. 6. 27, 28, 29. But I ſay unto you which hear, Love your Enemies; do good to them which hate you; bleſs them that curſe you, and pray for them, which deſpightfully uſe you; and unto him that ſmiteth thee on the one Cheek, offer alſo the other; and him that taketh away thy Cloak, forbid not to take thy Coat alſo.

Q. *What ſay the Apoſtles?*

A. Recompence to no man evil for

Rom. 12. 17. evil.

1 Pet. 3. 9. Not rendring evil for evil, or railing for railing; but contrary-wiſe, bleſſing; knowing that ye are thereunto called, that you ſhould inherit a *B*leſſing.

1 Theſ. 5. 15. See that none tender evil for evil unto any man; but ever follow that which is good, both among your ſelves, and to all men.

Q. *It was lawful of old to ſwear; and an Oath for Confirmation was to them an end of all Strife: it is not lawful for* Chriſtians *alſo to ſwear?*

Mat. 5. 33, 34, 35, 36, 37. *A.* Again, we have heard, that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf; but ſhalt perform unto

unto the Lord thine Oathes: But I ſay unto hou, Swear not all, neither by Heaven, for it is God's Throne: nor by the Earth, for it is his Footſtool; neither by *Jeruſalem*, for it is the City of the great King; neither ſhalt thou ſwear by the *H*ead, becauſe thou canſt not make one *H*air white or black; but let your Communication be Yea, Yea, Nay, Nay; for whatſoever is more than theſe cometh of Evil.

*B*ut above all things my *B*rethren, ſwear not, neither by *H*eaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, leſt you fall into Condemnation. Jam. 5.12.

Q. *Is it for* Chriſtians *or Believers to receive Carnal and VVorldly Honour one from another?*

A. How can ye believe which receive Honour one of another, and ſeek not the Honour that cometh from God only. Joh. 5.44.

Q. *Doth God allow us to give flattering Titles to Men?*

A. Let me not, I pray you, accept any Man's Perſon: neither let me give flattering Titles unto Man; for I know not to give flattering Titles, in ſo doing my Maker would ſoon take me away. Job. 32. 21, 22.

Q. *What*

Q. *What ſhould we ſay to ſuch as quarrel us for ſpeaking proper ſound words, as* Thou *to one,* You *to many; which is Chriſt and the Saints Language in the Scripture?*

1 Tim. 6. 3, 4. *A.* If any Man teach otherwiſe, and conſent not to wholeſom words, even the words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs, he is proud; knowing nothing, but doting about Queſtions and Strifes of Words, whereof cometh Envy, Strife, Railings, Evil Surmiſings.

2 Tim. 1. 13. Hold faſt the Form of ſound Words, which thou haſt heard of me in Faith and Love, which is in Chriſt Jeſus.

Q. *What is the great Commandment given by Chriſt to his Diſciples, as that which even declareth them to be ſuch, and is alſo preſſed by his Apoſtles?*

John 13. 34, 35. & 15. 12, 17. *A.* A new Commandment I give unto you, that ye love one another: as I have loved you, that ye alſo love one another; by this ſhall all men know that ye are my Diſciples, if ye have love to one another. This is my Commandment, that ye love one another, as I have loved you: Theſe things I command you that ye love one another.

Epheſ. 5. 1, 2. Be ye therefore Followers of God, as dear Children; and walk in love, as Chriſt alſo hath loved us, and hath given him-

himſelf for us an Offering and a Sacrifice to God, for a ſweet ſmelling Savour. 1 John 4.

It any Man ſay, I love God and hateth his brother, he is a Lyar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this Commandment have we from him, that he who loveth God, loveth his brother alſo. 20, 21.

Q. *Is Humility very needful to* Chriſtians? *what like muſt we be ere we can enter the Kingdom?*

A. And ſaid, verily, verily, I ſay unto you, Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven; whoſoever therefore ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven. Mat. 18. 3, 4.

Q. *Ought* Chriſtians *to Lord over one another? What Rule giveth Chriſt in this Caſe?*

A. But Jeſus called them unto him, and ſaid, Ye know that the Princes of the *Gentiles* exerciſe Dominion over them; and they that are great, exerciſe Authority upon them: but it ſhall not be ſo among you; but whoſoever will be great among you, let him be your Miniſter; and whoſoever will be chief among you let him be your Servant, even as the Son Mat. 20. 25, 26, 27. 28.

of

of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many.

Q. *How then are* Chriſtians *in this world?*

Mat. 10. 16. *A.* Behold, I ſend you forth, as Sheep in the midſt of VVolves; be ye therefore wiſe as Serpents, and harmleſs as Doves.

Luk. 10. 3. Go your ways; behold, I ſend you forth as Lambs among VVolves.

Q. *Ar we then to expect Afflictions and Perſecutions here?*

Mat. 10. 22. Mark 13. 13. *A.* And ye ſhall be hated of all men for my Names ſake; but he that endureth to the end ſhall be ſaved.

Luke 21. 17. And ye ſhall be hated of all men for my Names ſake.

John 15. 18, 19. If the world hate you, ye know that it hated me before it hated you: if ye were of the world, the world would love his own: but becauſe ye are not of the World, but I have choſen you out of the world, therefore the world hateth you.

John 16. 33. Theſe Things I have ſpoken unto you, that ye might have Peace; in the world ye ſhall have Tribulation; but be of good Cheer, I have overcome the world.

2 Tim. 3. 12. And all that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution.

Q. *Ought we then to fear Perſecution?*

A.

A. Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and *Body* in *Hell.* Mat. 3.10. 28.

And I ſay unto you, my Friends, be not afraid of them that kill the *Body*, and after that have no more that they can do: *But* I will fore-warn you whom ye ſhall fear; fear him which after he hath killed, hath power to caſt into *Hell*; yea, I ſay unto you, fear him. Luke 12. 4, 5.

Q. *What Advantage is it to them that ſuffer Perſecution cheerfully, and Hazard to them that ſhun it?*

A. Bleſſed are they which are perſecuted for Righteouſneſs ſake; for theirs is the Kingdom of *Heaven.* Mat. 5.10.

But if ye ſuffer for Righteouſneſs ſake, happy are ye; and be not afraid of their Terror, neither be troubled. 1 Pet. 3.4.

Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven; but whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven: He that loveth Father or Mother, more then me, is not worthy of me; and he that taketh not his Croſs, and followeth after me, is not worthy of me: He that findeth Mat. 10. 32, 33, 37, 38, 39.

his

his Life ſhall loſe it; and he that loſeth his Life for my ſake ſhall find it.

Luke 12. 8, 9. Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the *Angels* of God; but he that denyeth me before men, ſhall be denyed before the *Angels* of God.

Mat. 16. 24, 25. Then ſaid Jeſus unto his Diſciples, If any man will come after me, let him deny himſelf, and take up his Croſs, and follow me; for whoſoever will ſave his Life ſhall loſe it, and whoſoever will loſe his Life for my ſake ſhall find it.

2 Tim. 2. 12. If we ſuffer we ſhall alſo raign with him if we deny him, he alſo will deny us.

Luke 14. 26. If any come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sifters: yea, and his own *Life*, he cannot be my Diſciple.

Luke 9. 23, 24. *And* he ſaid to them all, if any man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me; for whoſoever will ſave his *Life* ſhall loſe it; but whoſoever will loſe his *Life* for my ſake the ſame ſhall ſave it.

Luke 8. 34, 35. *And* when he had called the People to him, with his Diſciples alſo, he ſaid unto them, whoſoever will come after me, let him deny himſelf, and take up his Croſs, and

and follow me; for whoſoever will ſave his Life, ſhall loſe it; but whoſoever ſhall loſe his Life for my ſake and the Goſpels the ſame will ſave it.

Q. *There is nothing more certain, according to thoſe Scriptures than that* Chriſtians *muſt ſuffer Perſecution in this world, even in their Perſons and Eſtates: But ſhall they not alſo ſuffer in their good Names, in being accounted Blaſphemers, Hereticks and Deceivers?*

A. The Diſciple is not above his Maſter, nor the Servant above his Lord; It is enough for the Diſciple that he be as his *Maſter*, and the Servants as his Lord: If they have called the *Maſter* of the Houſe *Beelzebub*; how much more ſhall they call them of his Houſhould. Mat. 10. 24, 25.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Mat. 5. 11.

Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt *Moſes*, and againſt God: And they ſtirred up the People, and the Elders and the Scribes; and came upon him and caught him, and brought him to the Counſel. Act. 6. 11. 12.

And

Acts 17.6. And when they found them not, they drew *Jason* and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also.

Acts. 24. 14. But this I confess unto thee, that after the way which they call Heresie; so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets.

1 Cor. 4. 13. Being defamed, we entreat: we are made as Filth of the World, and are the Off-scourings of all things unto this day.

1 Cor. 6. 8. By honour and dishonour, by evil report and good report, as deceivers, and true.

Q. *It is easily apparent from what is mentioned, that* Christians *are to expect Persecution and Tribulation; and that they are always the Sheep, and never the Wolves; the Persecuted, and never the Persecutors; the Afflicted, and not the Afflicters; the Reproached; and not the Reproachers: Is it not fit then that* Christians *be so far from persecuting others, that they ought to pray for the Persecutors? is this Christ's Command?*

Mat. 5.44. *A.* But I say unto you, love your Enemies; Bless them them that Curse you, do Good to them that hate you, and Pray for

for them which despightfully use and persecute you.

Q. *Was this Christ's own Practice?*

A. Then said Jesus, Father, forgive them, for they know not what they do, *&c.* Luk. 23. 34.

Q. *Is Christ herein to be our Example?*

A. For even hereunto were ye called, Because Christ also suffered for us, leaving us an example, that ye should follow his Steps, who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself unto him that judgeth righteously. 1 Pet. 2. 21, 22, 23.

Q. *Is there an Instance of any Saints in Scriptures, who followed his Example herein?*

A. And he kneel'd down, and cry'd with a loud voice, Lord, lay not this Sin to their Charge, *&c.* Acts. 7. 60.

Q. *It appears by all these Scriptures, that* Christianity *consisteth in the Exercise of Fear and Trembling, Humility, Patience, and Self-Denial; What ought we then to think of such who place much of their Religion in abstaining from Marriage, and certain Meats; Worshipping of Angels, and other such Acts of veluntary Humility?*

A. Now the Spirit speaketh expressly That in the latter times some shall depart from the Faith, giving heed to seducing 1 Tim. 4. 1, 2, 3.

Spirits and Doctrines of Devils, speaking Lyes in Hypocrisie, having their Conscience seared as with a hot Iron, forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with Thanksgiving of them which believe and know the Truth.

Col. 2. 18. Let no man beguile you of your Reward in voluntary Humility, and worshipping of Angels; intruding into these things which he hath not seen, vainly puft up by his Fleshly mind.

CHAP XIII.

Concerning *Magistracy.*

Question. *What is the Duty of a Magistrate?*

2 Sam. 23. 3. *A.* The God of *Israel* said, the Rock of *Israel* spake to me; he that ruleth over men must be Just, Ruling in the Fear of God.

Q. *What do the Scriptures speak of the Duty of such as are under Authority?*

Rom. 13. 1, 2, 3, 4, 5. *A.* Let every Soul be subject to the Higher Powers; for there is no Power but of God: the powers that be, are ordained of God: Whosoever therefore resists the Power, resists the Ordinance of God,

God; and they that reſiſt ſhall receive to themſelves damnation: For Rulers are not a Terror to good Works but to the Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou ſhalt have praiſe of the ſame; for he is the *Miniſter* of God to thee for Good: But, if thou do that which is evil, be afraid; for he beareth not the Sword in vain: for he is the *Miniſter* of God; a Revenger to execute wrath upon him that doth Evil. Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake.

Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King, as Supream; or unto Governours, as unto them that are ſent by him, for the puniſhment of Evil-Doers, and for the praiſe of them that do well; for ſo is the Will of God, that with Well-doing ye may put to Silence the Ignorance of Fooliſh men. 1 Pet. 2. 13, 14, 15.

Q. *Ought Tribute to be paid to them?*

A. For, for this Cauſe pay we Tribute alſo; for they are God's Miniſters, attending continually upon this very thing: render therefore to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour. Rom. 13. 6, 7.

Mat. 22. 21. Then ſaith he unto them, render therefore unto *Cæſar* the things which are *Cæſars*, and unto God the things that are God's.

Q. *Are we obliged to obey Magiſtrates in ſuch things as we are perſwaded in our Minds are contrary to the Commands of Chriſt?*

Acts. 4. 18,19,20. *A.* And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus: But *Peter* and *John* anſwered and ſaid unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye; for we cannot but ſpeak the things which we have ſeen and heard.

Acts. 5. 27,28,29. And when they had brought them, they ſet them before the Counſel, and the High Prieſt asked them, ſaying, Did not we ſtraightly command you, that ye ſhould not teach in this Name? And behold, ye have filled *Jeruſalem* with your Doctrine, and intend to bring this Man's Blood upon us: Then *Peter* and the other Apoſtles anſwer'd, and ſaid, We ought to obey God rather than men.

Q. *What ought to be Magiſtrates Behaviour in ſuch caſes according to the Counſel of wiſe* Gamaliel?

Acts. 5. 34,35,38, 39. *A.* Then ſtood there up one in the Council, a *Phariſee*, named *Gamaliel*, a Doc-

ctor of Law, had in Reputation among the People, and command to put the Apoſtle forth a little ſpace, and ſaid unto them, Ye men of *Iſrael*, take heed to your ſelves what ye intend to do, as touching theſe men: And now I ſay unto you, Refrain from theſe men, and let them alone; for if this Counſel or this Work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; leſt happily ye be found even to fight againſt God.

Q. *What Command giveth Chriſt to his People under the Goſpel in Relation to this Matter? How doth he hold forth their Duty under the Parable of the Tares?*

A. So the Servants of the Houſhold came and ſaid unto him, Sir, didſt thou not ſow good Seed in thy Field? from whence then hath it Tares? He ſaid unto them, An Enemy hath done this. The Servant ſaid unto him, Wilt thou then that we go and gather them up? But ſaid, Nay leſt while ye gather up the Tares, ye root up alſo the Wheat with them. Mat. 13. 27, 28, 29.

Q. *Doth he explain theſe Tares of the Wicked, whom the Godly muſt not take upon them to cut off, leſt through Miſtake they hurt the Good; but leave it to God, to do it by his Angels?*

Mat. 13. 38, 39, 40, 41. *A.* The Field is the World; the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked One; the Enemy that sowed them is the Devil; the Harvest is the End of the World; and the Reapers are the Angels; as therefore the Tares are gathered and burnt in the Fire, so shall it be in the End of this World; the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity.

CHAP. XIV.

Concerning the *Resurrection.*

Question. *WHat saith the Scripture of the Resurrection of the Dead?*

Acts. 24. 15. *A.* And have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead, both of the Just and Unjust.

Q. To what different end shall the Good be raised from the Bad? and how are they thereunto reserved.

John 5. 28, 29. *A.* Marvel not at this; for the hour is coming, in the which all that are in the Grave

Graves ſhall hear his Voice, and ſhall come forth: they that have done good, unto the Reſurrection of Life; and they that have done Evil unto the Reſurrection of Condemnation.

But the *Heavens* and the Earth, which are now, by the ſame Word are kept in ſtore, reſerved unto Fire againſt the Day of Judgment, and Perdition of Ungodly Men. 2 Pet. 3. 7.

Q. *What muſt be anſwered to ſuch as ask, how the Dead are raiſed? and with that what Body?*

A. Thou Fool, that which thou ſoweſt is not quickened except it dye: and that which thou ſoweſt, thou ſoweſt not that Body that ſhall be; but bare Grain, it may chance of Wheat, or ſome other Grain: But God giveth it a Body as it hath pleaſed him, and to every Seed his own Body. All Fleſh is not the ſame Fleſh; but there is one kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of *Birds*: there are alſo Celeſtial *Bodies*, and *Bodies* Terreſtrial; but the Glory of the Celeſtial is one, and the Glory of the Terreſtrial is another: there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the *Stars*; for one *Star* differs from another 1 Cor. 15. 36, 37, 38, 39, 40, 41, 42, 43, 44.

ther Star in Glory; ſo alſo is the Reſurrection of the Dead; it is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhonour, it is raiſed in Glory; it is ſown in weakneſs, it is raiſed in Power; it is ſown a Natural Body, it is raiſed a Spiritual Body; There is a Natural Body, and there is a Spiritual Body.

Q. *The Apoſtle ſeems to be very poſitive that it is not that Natural Body, which we now have, that ſhall riſe, but a Spiritual Body?*

1 Cor. 15. 50, 51, 52, 53, 54, 45.

A. Now this I ſay Brethren, That Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. Behold I ſhew you a Myſtery, We ſhall not all ſleep; but we ſhall all be changed in a Moment, in the Twinkling of an Eye, at the laſt Trump (for the Trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed: for this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality: So when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the Saying that is written, Death is ſwallowed up in Victory; O Death, where is thy Sting? O Grave, where is thy Victory?

CHAP.

CHAP. XV.

A Short Introduction *to the* Confeſſion of Faith.

HAving thus largely and evidently performed the chief part of that which I promiſed in this Treatiſe, in giving a full Account of our Principles in plain Scripture-words; and alſo anſwering by the Scriptures the chief and main objections made againſt us, I come to a Confeſſion of Faith, *in which I ſhall not be ſo large, for that I judge it not convenient to make an interpretation of all the Scriptures beforemention'd, which, if needful, the Reader may eaſily obſerve were not very difficult to do: But whereas a* Confeſſion of Faith, *called rather for an affirmative Account of one's own Faith, than for the Solution of Objections, or any thing of debate in a diſcurſive way, which is both more properly and pertinently performed in a Catechiſm, therefore I have only done ſo, I am neceſſitate ſometimes to intermix ſome words for coherence of the Matter, as ſometimes* (And) *and ſometimes* (Therefore) *and the like; but not ſuch as any perſon can affirm do add to the Matter, or that may any wiſe juſtly*

be

be reckoned a Comment or Meaning; and therefore to avoid the Cenſure of the moſt Curious, Carping Criticks; thoſe are marked with a different Character. Likewiſe unleſs I ſhould have ridiculouſly offered to publiſh Incongruous Grammar, there was a true need ſometimes to change the Mood and Perſon of a Verb; in all which places whoſoever will look to the words, ſhall find it is done upon no Deſign to alter any whit the naked import of them: as for Inſtance; where Chriſt ſays, I am the Light of the World; *were it proper for me to write thus,* I am the Light, &c? *Or can it be reckoned any whit contradicting of my Purpoſe or Promiſe to write,* Chriſt is the Light, *where the firſt Perſon is changed to the third? Alſo, ſometimes I expreſs things which are neceſſarily underſtood, as when any of the Apoſtles ſays* We, *there inſtead of* We, *I write* Apoſtles; *and where they ſay* You, *ſpeaking to the Saints, there I mention* Saints *inſtead of it; for the Connection of the Sentence ſometimes requires it; as in the firſt Article, in mentioning that of* 1 Joh. 1. 5. *concerning God's being Light, and in ſuch like Caſes, which I know no impartial Reader would have quarrelled, though wanting this* Apology, *which I judged meet to premiſe, knowing there is a Generation, who*

when

when they cannot find any real or ſubſtantial Ground againſt Truth and its Followers, will be cavilling at ſuch little Niceties, therefore ſuch may ſee this Objection is obviated.

CHAP. XVI.

A

Confeſſion of Faith,

Concerning 23 *Articles.*

ARTICLE I.

Concerning GOD, *and the True and Saving* Knowledg *of him.*

THere *is* one God (*a*) *Who* is a Spirit; (*b*) *And* This is the Meſſage which the *Apoſtles heard* of him, and declared unto the *Saints*, That he is Light, and in him is no Darkneſs at all (*c*) There are three that bear Record in Heaven, the Father, the Son, and the Holy Ghoſt, and theſe three are one (*d*) The Father is in the Son, and the Son is in the Father (*e*) No man knoweth the Son but the Father; neither knoweth any man the

a Eph. 4, 6 1 Cor. 8. 4, 6.
b Joh. 4, 24.
c 1 Joh. 1, 5
d 1 Joh. 5, 7
e Joh. 10, 38. & 14, 10, 11.

f Mat. 11. 27 Luke 10. 22. the Father but the Son, and he to whomsoever the Son will reveal him (*f*) The Spirit ſearcheth all things, yea, the deep

g 1 Cor. 2. 10. things of God (*g*) For the things of God knoweth no man, but the Spirit of God: Now the *Saints* have received not the Spirit of the World, but the Spirit which is of God, that they might know the

h 1 Cor. 2 11, 12 things which are freely given them of God (*h*) For the Comforter, which is the Holy Ghoſt, whom the Father ſends in *Chriſt*'s Name, he teacheth them all

i John 14 26 things to their Remembrance (*i*)

ARTICLE II.

Concerning the Guide *and* Rule *of* Chriſtians.

Chriſt prayed to the Father, and he *gave* the *Saints* another Comforter, that *was* to abide with *them* forever, even the Spirit of Truth, whom the world cannot receive, becauſe it ſeeth him not, nor knoweth him, but the *Saints* know him; for he dwelleth with *them*, and is to be in

k John 14 16, 17. *them*. (*k*) Now if any man have not the Spirit of Chriſt, he is none of his; For as many as are led by the Spirit of *God*, they

are

are the Sons of God. (*l*) For this is the Covenant that *God hath made* with the Houſe of *Iſrael*, he hath put his Laws in their Mind, and writ them in their Hearts; and they are all taught of God (*m*) And the Anointing which they have received of him, abideth in them; and they need not that any man teach them, but as the ſame Anointing teacheth them of all things, and is Truth, and is no Lye. (*n*)

l Rom. 8 9, 14

m Heb. 8 10, 11

n 1 Joh. 2 27

ARTICLE III.

Concerning the Scriptures.

WHatſoever things were written afore time, were written for our learning, that we through Patience and Comfort of the Scriptures, might have Hope (*o*) which are able to make wiſe unto Salvation through Faith, which is in Chriſt Jeſus: All Scripture *being given* by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Inſtruction in Righteouſneſs, that the man of God may be perfect, throughly furniſhed unto all Good Works. (*p*) No Prophecy of the Scripture is of any private Interpretation; for

o Rom. 15 4.

p 2 Tim. 3 15, 16. 17

for the Prophecy came not in old time by the will of man, but Holy men of God
q 2 Pet. 1 20, 21 ſpake as they were moved by the Holy Ghoſt. (q)

ARTICLE IV.

Concerning the Divinity of Chriſt, *and his* Being *from the Beginning.*

IN the Beginning was the *word*, and the *word* was with God, and the *word* was God; and the ſame was in the Beginning with *God*; all things were made by
r John 1 1, 2, 3 him; and without him was not any thing made, that was made. (r) Whoſe goings forth have been from of Old, from Ever-
s Mic. 5. 2 laſting. (s) For *God* created all things by
t Eph 3. 9 Jeſus Chriſt. (t) *Who* being in the Form of God, thought it no Robbery to be equal
u Phil. 2 6 with God. (u) And his Name is called *Wonderful, Counſellour, the Mighty God,*
x Iſa. 9 6 *the Everlaſting Father, the Prince of Peace.* (x) Who is the Image of the *inviſible God,*
y Col. 1 15 the *Firſt-born of every Creature.* (y) The brightneſs of the Fathers Glory, and the
z Heb. 1 3 expreſs Image of his Subſtance. (z) Who was cloathed with a Veſture dipt in *Blood*; and his Name is called *The word of God.*

(a) In

(*a*) In him dwelleth all the Fulneſs of the God-head bodily. (*b*) *And in him* are *hid* all the Treaſures of *Wiſdom* and *Knowledg*. (*c*)

a Rev. 19 13
b Col. 2 9
c Col. 2 3

ARTICLE V.

Concerning his Appearance *in the* Fleſh.

THE *word* was made Fleſh. (*d*) For he took not on him the Nature of Angels; but he took on him the Seed of *Abraham being* in all *things* made like unto his *Brethren*. (*e*) *Touched with* a feeling of our Infirmities; and in all *things* tempted like as we are, yet *without* Sin. (*f*) *He* died for our Sins, according to the Scriptures; and he was buried, and he roſe again *the third* day, according to the Scriptures. (*g*)

d John 14
e Hebr. 2 16, 17
f Hebr. 4 15
g 1 Cor. 15, 3, 4

ARTICLE VI.

Concerning the End *and* Uſe *of that* Appearance.

GOD *ſent his* own Son in *the* likeneſs of ſinful Fleſh, and for Sin condemned Sin in *the* Fleſh. (*h*) For *this* Purpoſe the Son

h Rom. 8 3

Son of *God* was manifeſted, *that he might* deſtroy *the* works of *the* Devil. (*i*) Being manifeſted to *take away our Sins.* (*k*) *For he* gave *himſelf* for us, an Offering and a Sacrifice to God for a ſweet ſmelling Savour. (*l*) Having obtained Eteanal Redemption for us. (*m*) *And through the* Eternal Spirit offered up himſelf *without* ſpot unto God, *to purge our Conſciences* from dead Works, to ſerve the Living God. (*n*) He was the Lamb that was ſlain from the foundation of the World. (*o*) Of *whom the Fathers* did all drink; of that Spiritual Rock that followed them, and *that* Rock was Chriſt. (*p*) *Chriſt alſo* ſuffered for us, leaving us an Example, *that* we ſhould follow his ſteps. (*q*) *For we* are *to* bear about in *the Body the* dying of *the* Lord Jeſus, *that the* Life alſo of Jeſus *might* be made manifeſt in our body, *being* alway delivered unto *death* for Jeſus ſake, that the Life alſo of Jeſus may be made manifeſt in our Fleſh. (*r*) *That we may* know him, and the power of his Reſurrection, and the Fellowſhip of *his* Sufferings, being made conformable to his Death. (*s*)

i 1 Joh. 3
k 1 John 3 5
l Eph. 5 2
m Heb. 9 12
n Heb. 9 14
o Rev. 5 1 12, 13
p 1 Cor. 10 1, 2, 3, 4
q 1 Pet. 2 21
r 2 Cor. 4 10, 11
s Phil. 3 10

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ARTICLE VII.

Concerning the Inward Manifeſtation of Chriſt.

GOD dwelleth *with the* Contrite and Humble in Spirit. (*t*) For *he ſaid, he* will dwell in them, and walk in *them.* (*u*) And *Chriſt ſtandeth* at the Door, and *knocketh*; if any man hear *his* Voice, and open *the* Door, *he* will come unto him, and ſup with him, and he with *him.* (*x*) And *therefore ought we to* Examine our own ſelves, and prove our own ſelves, knowing *how that* Chriſt is in us, except we be Reprobates. (*y*) For *this is the riches* of *the* Glory of *the* Myſtery, *which* God would make known among (*or rather* IN, *the Gentiles*, Chriſt within, *the* Hope of Glory. (*z*)

t Iſa. 57 15.
u 2 Cor. 6 16.
x Rev. 3 20.
y 2 Cor. 13, 5.
z Cor. 1. 27

ARTICLE VIII.

Concerning the New Birth.

EXcept a Man be born again, *he cannot* ſee the *Kingdom of God.* (*a*) Therefore *ought* we to put off the *Old man with his* Deeds, and put on the New Man, *which* is renewed in Knowledg after *the*

a Joh. 3 3.

Image of *him* that created him, and *which* after *God* is created in *Righteouſneſs* and true Holineſs. (*b*) For *henceforth* know we no man after *the* Fleſh; yea, *though* we have known *Chriſt* after the Fleſh, yet now *henceforth* know we him no more. (*c*) For if any man be in Chriſt, he is a new Creature, old *things* are paſt away; *behold*, all things are become new. (*d*) For *ſuch have* put on *the* Lord Jeſus Chriſt. (*e*) *And are renewed in the Spirit of their minds.* (*f*) Sith as many as *have* been baptized into Chriſt, have put on Chriſt. (*g*) Being born again, not of corruptible Seed, but of incorruptible, by the word of God, *which liveth* and *abideth* forever. (*h*) *And Glory in nothing*, ſave in the Croſs of *the Lord Jeſus Chriſt*, by whom *the World* is crucified unto *them*, and *they* unto the *world*. (*i*) For in *Chriſt Jeſus*, *neither* Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature. (*k*)

b Epheſ. 4 21, 22 Col. 3 10
c 2 Cor. 5 10
d 2 Cor. 5 17
e Rom. 13 14.
f Epheſ. 4 28
g Gal. 3. 27
h 1 Pet. 1 23
i Gal. 6. 14
k Gal. 6 5 6.

ARTICLE IX.

Concerning the Unity *of the* Saints with Chriſt.

HE that ſanctifieth, and they *who* are ſanctified, are all of one. (*l*) *For by the* exceeding great and precious *Promiſes* that

l Hebr. 2 11

that are given *them*, *they* are made Partakers of *the* divine Nature. (*m*) Because for *this End* prayed *Christ*, *that* all *might be one*, as the *Father* is in *him*, and *he* in *the Father*, that they also *might* be one, in *them*; and the Glory which *he had gotten* from the *Father*, *he* gave *them*, that they *might* be one, even as *the Father*, *and he is* one; *Christ* in *the Saints*, and *the Father* in Christ, *that they might* be made *perfect* in one. (*n*)

m 2 Pet. 1 4

n John 17 21, 22, 23

ARTICLE X.

Concerning the Universal Love *and* Grace *of* God *to all.*

GOD so loved the *world*, *that he* gave *his* only begotten Son, *that* whosoever believeth in him should not perish, but *have* Everlasting Life. (*o*) *And in this* was manifested the Love of God *towards* us, because *that* God sent his only begotten Son, that we might live *through him*. (*p*) So *that* if any man Sin, we have an *Advocate* with the *Father*, *Jesus Christ* the *Righteous*; and he is the Propitiation for our Sins; and not for ours *only*, *but* also for *the* Sins of *the whole world*. (*q*) For by *the Grace of God he hath* tasted *Death*

o John 3. 16

p 1 John 4 9

q 1 John 2 1, 2

r Heb. 2 9 for every man. (r) And gave himſelf a Ranſom for all, to be teſtified in due *time*.
s 1 Tim. 2 6 (s) *Willing* all men to be ſaved, and to
t 1 Tim. 2 4 come to *the* Knowledg of the *Truth*. (t) Not willing that any ſhould periſh, but
w 2 Pet. 3 9 *that* all ſhould come to Repentance. (w) For God ſent not his Son into the *world*,
x John 3 17 to condemn the world; but that the World through him might be ſaved. (x)
y John 12 46 And *Chriſt* came a *Light* into *the* World,
z Rom. 5 18 that *whoſoever* believeth in *him ſhould not* abide in Darkneſs. (y) *Therefore*, as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men to *Juſtification* of Life. (z)

ARTICLE XI.

Concerning the Light *that enlighteneth* every Man.

a Cor. 1 23 THe Goſpel was preached to every Creature under Heaven. (a) *Which Goſpel* is the power of God unto Salvation
b Rom. 1 16 to them that believe (b) *And* if it be hid it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt

ſhould

ſhould ſhine into them (*c*) And this is the Condemnation, that Light is come into the world, and men love Darkneſs rather than Light, becauſe their Deeds are Evil (*d*) *And this* was the true Light which enlightneth every Man that cometh into the world (*e*) *By which* all things that are reproveable are made manifeſt; for whatſoever maketh manifeſt is Light (*f*) Every one that doth Evil hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be reproved; but he that doth Truth, cometh to the Light that his Deeds may be made manifeſt, that they are wrought in God (*g*) *And they that* walk in the Light, as *Chriſt* is in the Light, have Fellowſhip one with another, and the Blood of Jeſus Chriſt, his Son, cleanſeth *them* from all Sin (*g*) *Therefore ought we to* believe that Light, while *we* have the Light (*i*) *Therefore* to Day if *we* will hear his Voice, *let us* not harden *our* hearts (*k*) *For Chriſt wept over* Jeruſalem, ſaying, If thou hadſt known; even thou at leaſt in this thy day, the Things which belong unto thy Peace, but now they are hid from thine Eyes (*l*) *And he* would often have gathered *her* Children; as as a Hen gathereth her Chickens; *but they* would not

c 2 Cor. 4 3, 4
d John 3 19
e Joh. 1. 9
f Epheſ. 5 11
g John 3 20, 21
h 1 Joh. 1
i Joh. 12 35
k Heb. 4 7
l Luke 19 42

m Mat. 23 37 (m) *for the* ſtiff necked and uncircumciſed in heart and ears do alwayes reſiſte
n Acts 7 51 Holy Ghoſt: (n) and are of thoſe that
o Job 24 13 rebel againſt the Light (o) *Therefore God's*
Spirit will not always ſtrive with Man (p)
p Gen. 7 3 For the Wrath of God is revealed from Heaven againſt all Ungodlineſs an Unrighteouſneſs of Men, who hold the truth
q Rom. 1 18 in unrighteouſneſs (q) Becauſe what is to
r Rom. 1 19 be known of God is manifeſt in them; for God hath ſhewed it unto them (r) *And a Manifeſtation* of the Spirit is given to
s 1 Cor. 12 7 every man to profit withal (s) For the Grace of God that brings Salvation hath appeared to all men, teaching us that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world (t) *And this*
t Tit. 2 11, 12 *World* of this Grace is able to build up, and give and Inheritance among all thoſe
w Acts 20 32 that are ſanctified (w) For the word of God is quick and powerful, and ſharper than any two edg'd Sword piercing even to the dividing aſunder of the Soul and Spirit, and of the Joynts and *Marrow*, and is a Diſcerner of the Thoughts and In-
x Heb. 4 12 tents of the heart (x) *is that* more ſure word of Prophecy, wereunto *we* do well that we take heed, as unto a Light that ſhineth in a dark place, until the Day dawn,

dawn, and the Day-Star arise in *the* heart. (*y*) *And this* is the word of Faith which *the Apostles preached*, which is nigh in the mouth and in the heart. (*z*) For God, who commanded Light to shine out of darkness, hath shined in our Hearts, to give the Light of the Knowledg of the Glory of God in the face of Jesus Christ. (*a*) But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God. (*b*) and not of us, for the Kingdom of God cometh not by Observation, but is within us.

y 2 Pet. 1. 19.
z Rom. 10 8.
a 2 Cor. 4 6.
b 2 Cor. 4 7.

ARTICLE XII.

Concerning Faith *and* Justification.

FAith is the substance of things hoped for, and the evidence of things not seen. (*d*) Without *which* it is impossible to please *God*. (*e*) *Therefore we are justified by Faith*, which worketh by love (*f*) *For* Faith without Works, *being* dead, *is* by Works made perfect. (*g*) By the Deeds of the *Law* there shall no Flesh be justified. (*h*) *Nor yet* by the works of Righteousness, which we have done; but according to his mercy, *we* are saved by the washing of Regeneration, and renewing

d Heb. 11 1
e Heb. 11. 6.
f Gal. 5. 6
g Jam. 2. 22, 26.
h Rom. 3. 20.

of

i Tit. 3. 5 of the Holy Ghoſt. ( ) *For we* are *both* waſhed, ſanctified and juſtified in the Name of the *Lord* Jeſus, and by the Spi-
k 1 Cor. 6. 11. rit of our God. (*k*)

ARTICLE XIII.

Concerning *Good Works.*

IF *we* live after the Fleſh, *we* ſhall dye; but if *we* through the Spirit do mortifie the Deeds of the Body, *we* ſhall live (*l*) *For* they which *believe* in God muſt be
l Rom. 8. 13. careful to maintain good works (*m*) *For*
m Tit. 3. 8. *God* will render to every man according to his Deeds: *according* to his righteous Judgment to them, who by patient Continuance in well doing, ſeek for glory, honour,
n Rom. 2. 6, 7. and immortality, eternal life (*n*) *For ſuch are* counted worthy of the Kingdom of
o 2 Theſ. 1. 5. God (*o*) And caſt not away *their* Confidence, which hath great Recompence of
p Heb. 10. 35. Reward (*p*) Bleſſed *then* are they that do his Commandments, that they may have Right to the Tree of Life, and may enter
q Rev. 22. 14. in through the Gates into the City. (*q*)

ARTICLE

ARTICLE XIV.

Concerning *Perfection.*

SIn ſhall not have Dominion over *ſuch as* are not under the Law, but under Grace (*r*) *For* there is no Condemnation to thoſe that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit; for the Law of the Spirit of Life, *maketh* free from the Law of Sin and Death (*s*) *For ſuch are* become dead unto Sin, and alive unto Righteouſneſs; and being made free from Sin, *are become* Servants of Righteouſneſs (*t*) Therefore *ought we* to be perfect, as *our* Heavenly Father is perfect (*w*) For the Yoak of *Chriſt* is eaſie and *his* Burthen is light (*x*) And his Commandments are not grievous (*y*) *And whoſoever* will enter into Life, *muſt* keep the Commandments (*z*) *Hereby* do we know that we know God, if we keep his Commandments (*a*) *He* that ſaith, I know him, and keepeth not his Commandments is a Lyar, and the truth is not in him (*b*) Whoſoever abideth in in him, ſinneth not; whoſoever ſinneth, hath not ſeen him, neither known him (*c*) Let no man deceive *us*; he

r Rom. 6. 14.
s Rom. 8. 1, 2.
t Rom. 6. 2, 18.
w Mat. 5. 48.
x Mat. 11. 30.
y 1 John 5. 3.
z Mat. 19. 17.
a John 2. 3.
b 1 John 2. 4.
c 1 John 3. 6.

he that doth righteouſneſs is righteous, even as he is righteous; he that committeth Sin is of the Devil: whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he that cannot ſin, becauſe he is born of God (*d*) For not every one that ſaith *Lord*, Lord, ſhall enter into the Kingdom of *Heaven*; but he that doth the will of *the* Father, which is in *Heaven* (*e*) Circumciſion is nothing, and Uncircumciſion is nothing; but the keeping of the Commandments of God. (*f*)

d 1 John 3. 7, 8, 9.

e Mat. 7. 21.

f Cor. 7. 19.

ARTICLE XV.

Concerning *Perſeverance* and *Falling from Grace.*

WE ought to give Diligence to make *our* Calling and Election ſure, which things if *we* do, *we* ſhall never fall (*g*) *For even* Paul kept under *his* Body, and brought it into Subjection, leſt by any Means, when *he* preached to others, *he* himſelf became a Caſt-away (*h*) *Let us* therefore take heed, leſt there be in any of *us* an evil heart of unbelief, in departing from the living God (*i*) *Likewiſe*, let

g 2 Pet. 1. 10.

h 1 Cor. 9. 27.

i Heb. 3. 12.

let us labour to enter into that Reſt, leſt any man fall after the ſame example of Unbelief (*k*) For it is impoſſible for thoſe who were once enlightned, and have taſted of the *H*eavenly Gift, and were made Partakers of the *H*oly Ghoſt, and have taſted of the good Word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again unto repentance (*l*) *For he* that abideth not in *Chriſt*, is caſt forth and is withered (*m*) *Yet ſuch as* overcometh *he* will make as Pillars in the Temple of *his* God, and *they* ſhall go no more out (*n*) *And theſe are* perſwaded, that nothing ſhall be able to ſeparate *them* from the love of God, which is in Chriſt Jeſus (*o*)

k Heb. 4. 11.

l Heb. 6. 4. 5, 6.

m John 15. 16.

n Rev. 3. 22.

o Rom. 8. 38.

ARTICLE XVI.

Concerning *the Church and Miniſtry.*

THE Church of God *is* the Pillar and Ground of Truth, (*p*) *whereof* the *Dear* Son of God is the *H*ead (*q*) From which all the Body by Joynts and Bands, having nouriſhment miniſtred, and knit together, increaſeth with the Increaſe of God (*r*) *Which* Chriſt of God *is*, them that

p 1 Tim. 3. 15.

q Col. 1. 18.

r Col. 2. 19.

s 1 Cor. 1. 2. that are ſanctified in Chriſt Jeſus (s) *Who* when he aſcended up on high, gave Gifts unto *Men*: And he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of
t Epheſ. 4. 9, 11. the *Miniſtry* (t) *Who ought* to be blameleſs, vigiliant, ſober, of good Behaviour, given to Hoſpitality, apt to teach; not given to Wine, no Strikers, not greedy of filthy Lucre, but patient; not Brawlers, not covetous (w) Lovers of good
w 1 Tim. 3. 2, 3. Men, ſober, juſt, holy, temperate, holding faſt the faithful, as they have been taught, that they may be able by ſound Doctrine both to exhort and convince Gain-ſayers. (x) *Taking* heed to *themſelves* and to the Flock, over which the
x Tit. 1. 8, 9. Holy Ghoſt hath made *them* Overſeers,
y Acts 20. 28. to feed the Church of God. (y) Taking the Overſight thereof, not by conſtraint, but willingly; not for filthy Lucre, but of a ready mind, neither as being Lords over God's Heritage, but as being Enſamples to the Flock (z) *And ſuch* El-
z 1 Pet. 5. 2, 3. ders as rule well, *are* to be counted worthy of double honour, eſpecially they who labour in the *Word* and Do-
a 1 Tim. 5, 17. ctrine (a) And to be *eſteemed* very highly
b Theſ. 5. 5. 12. in love for their *Works* ſake (b)

And

As every man hath received the Gift, ſo *ought* the ſame to be miniſtred: if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it, as of the ability which God giveth (*c*) *Preached the Goſpel*, not with *the* wiſdom of Words, leſt the Croſs of Chriſt be made of none Effect. (*d*) Nor *yet* with enticing words of man's Wiſdom, but in Demonſtration of the Spirit and of Power; that *the* Faith *may* not ſtand in the wiſdom of Men, but in the Power of God. (*e*) Howbeit *ſuch* ſpeak wiſdom among them that are perfect; yet not the wiſdom of this world, nor of the Princes of this world, which cometh to nought; but *they* ſpeak the VViſdom of God in a Myſtery, even the hidden wiſdom, which God ordained before the VVorld to *their* Glory. (*f*) VVhich things *they* alſo ſpeak, not in the words which man's VViſdom teacheth, but which the Holy Ghoſt teacheth. (*g*) For it is not *they* that ſpeak, but the *Holy Ghoſt*, or Spirit of the Father, that ſpeaketh in *them*. (*h*) *Who* if *they ſow* ſpiritual things, ought to reap carnal Things; *for* ſo the Lord hath ordain'd, that they which preach the Goſpel, ſhould live of the Goſpel: for the Scripture ſaith, Thou ſhalt

c 1 Pet 4 10, 11
d 1 Cor 1 17
e Cor 2
f 1 Cor 2 6 7
g 1 Cor 2 13
h Mat 10 20

shalt not muzle the Mouth of the Ox that treadeth out the Corn; and the
i 1 Cor 9 11, 14 Labourer is worthy of his Reward. (*i*) Yet a necessity is laid upon *them*; yea wo is unto them, if they preach not the Gospel; *and* their Reward *is*, that when they preach the Gospel, they make the Gospel of Christ without charge. (*k*) Not
k 1 Cor 9 15, 17, 18 *coveting* any Mans Silver, or Gold, or Apparel; *but their* Hands minister to *their* Necessities, that so labouring, *they may* support the weak, *remembring* the words of the Lord Jesus, how he said, Its more blessed to give, than to receive
l Acts 20 33, 34 (*l*) *For they are not of the* greedy Dogs
m Isa 56 11 that can never have enough. (*m*) *Nor of*
n Ibidem *the* Shepherds that look to their own
o Ezekiel 34 8 way, every one of his Gain from his Quarter. (*n*) That feed themselves, and not the Flock. (*o*) That make *the* People err, *biting* with their Teeth, and *crying* Peace, and *preparing* War against all such as put not in their Mouths, *teaching* for
p Mic. 3 5 11 Hire, and divining for mony. (*p*) *Nor yet*
q Tit 1 11 *of those which* teach things which they
r 2 Pet 2 15 ought not for filthy Lucres sake. (*q*) That run greedily after the Error of *Balaam* for reward, loving the wages of Unrighteousness. (*r*) And through Covetousness, with Feigned Words, *making*

making Merchandize of Souls, 2 *Pet.* 2 3. Men of corrupt Minds, deſtitute of the Truth, ſuppoſing that Gain is Godlineſs. 1 *Tim.* 6 5. *But they know that* Godlineſs with Contentment is great Gain. 1 *Tim.* 6 6. and having Food and Rayment, *they are* without Content. 1 *Tim* 6. 8.

ARTICLE XVII.

Concerning *Worſhip.*

THe hour cometh, and now is, when the true Worſhippers ſhall worſhip the Father in Spirit and in Truth: for the Father ſeeketh ſuch to worſhip him, *John* 4, 23. God is a Spirit; and they which worſhip, muſt worſhip him inSpirit and in Truth. *John* 4. 24. *For* the Lord is nigh to all them that call upon him, to all that call upon him in Truth. *Pſa.* 145, 18. *He* is far from the Wicked; but *he* heareth the Prayer of the Righteous, *Prov.* 15 29. And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us. 1 *John* 5, 14. What is it then? *We muſt* pray with the Spirit, and with the Underſtanding alſo, 1 *Cor.* 14, 15. Likewiſe the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for, as we ought; but the Spirit it ſelf maketh Interceſſion for us with Groanings, which cannot be uttered. And he that ſearcheth the Heart, knoweth what is the Mind of the Spirit, becauſe he maketh Interceſſion for the Saints, according to the Will of God, *Rom.* 8, 26, 27.

ARTICLE XVIII.

Concerning Baptiſm.

AS *there is* One Lord, One Faith, ſo there is One Baptiſm, *Eph.* 4, 5. *Which* doth alſo now ſave us; not the putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt. 1 *Pet.* 3, 21, 22. *For John* indeed Baptized with Water, but *Chriſt* with the Holy Ghoſt and with Fire, *Mat.* 3. 11. Therefore as many as *are* baptized into Jeſus Chriſt, *are* baptized into his Death; *and* are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo they alſo

ſhould

ſhould walk in Newneſs of Life, *Rom.* 6. 34. *Having* put on Chriſt, *Gal.* 3. 27.

ARTICLE XIX.

Concerning *Eating of Bread and Wine; Waſhing of one anothers Feet; Abſtaining from things Strangled, and from Blood; and Anointing of the Sick with Oyl.*

THE Lord Jeſus, the ſame Night in which he was betrayed, took Bread, and when he had given Thanks he brake it, and ſaid, Take, eat this is my Body, which is broken for you; this do in Remembrance of me: After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood; this do ye, as oft as ye drink it in Remembrance of me; for, as oft as ye do eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come, 1 *Cor.* 11. 23, 24, 25. Jeſus knowing that the Father had given all things into his Hands, and that he was come from God, and went to God, he raiſeth from Supper, and laid aſide his Garments, and took a Towel and girded himſelf; after that he poured Water into a Baſon, and began to waſh the Diſciples Feet, and to wipe them with the Towel wherewith he was girded; So after he had waſhed there Feet, and had taken his Garments, and was ſet down again, he ſaid unto them, Know ye what I have done unto you? Ye call me Maſter and Lord, and ye ſay well; for ſo I am: If then your Lord and Maſter have waſhed your Feet, ye alſo ought to waſh one anothers Fees; for I have given you Example; that ye ſhould do as I have done unto you, *Joh.* 13. 2, 3, 4, 12, 13, 14, 15. For it ſeemed good to the Holy Ghoſt and to us, to lay upon you no greater Burden than theſe Neceſſary Things, That ye abſtain from Meats offered to Idols, from Blood, and from things Strangled, and from Fornication; from which if we keep your ſelves, ye do well, *Act.* 15. 28, 29. Is any man ſick among you, let him call for the Elders of the Church and let them pray over him, anointing him with Oyl, *Jam.* 5. 14.

ARTICLE XX.

Concerning the Liberty *of ſuch* Chriſtians *as are come to know the Subſtance, as to the Uſing or not Uſing of theſe* Rites, *and of the Obſervation of* Days.

THe Kingdom of God is not Meat and Drink; but Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, *Rom.* 14 17. Let no man therefore Judge *us* in Meat or Drink, or in Reſpect of an Holy Day, or of the New Moon, or the Sabbath days, *Col.* 2. 16. *For* if *we* be dead with Chriſt from the Rudiments of the World, why, as though living in the World, are we ſubject to Ordinances? *Let us* not touch, or taſte, or handle, which all are to periſh with the Uſings, after the Commandments and Doctrines of Men, *Col.* 2, 20, 21, 22. For now, after *we* have known God, or rather are known of *him*, *why ſhould we* turn again unto the Weak and Beggarly Elements, *or* deſire again to be in Bondage to obſerve Days and Months, and Times and Years, leſt Labour have been been beſtowed on us in vain, *Gal.* 4. 10 11. *If* one man eſteem a day above another, another eſteemeth every day alike; let every man be fully perſwaded in his own mind: He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it, *Rom.* 14. 5, 6.

ARTICLE XXI.

Concerning Swearing, Fighting *and* Perſecution.

IT hath been ſaid by them of old, Thou ſhalt not Forſwear thy ſelf; but ſhalt perform unto the Lord thine Oathes: But *Chriſt* ſays unto *us*, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footſtool; neither by *Jeruſalem*, for it is the City of the great King; neither ſhalt thou ſwear by thy Head, becauſe thou canſt not make one Hair white or black; but let your Communicatiou be, Yea, Yea; Nay, Nay; for whatſoever is more than theſe cometh of *Evil*, *Mat.* 5. 33, 34, 35, 36, 37. *And* James *chargeth us*, above all things not to ſwear, neither by Heaven, neither by the Earth, neither by any other Oath; but let your Yea be Yea, and your Nay, Nay, leſt ye fall

into Condemnation, *Jam.* 5. 12. Though we walk in the Flesh, we are not to War after the Flesh; for the Weapons of our Warfare are not *to be* carnal, but mighty through God, to the pulling down of strong Holds, casting down Imaginations, and very High Things that exalteth it self against the Kgowledge of God, and bringing into Captivity every thought to the Obedience of Christ, 2 *Cor.* 10. 3, 4, 5. *For* Wars and Fightings come of the Lusts, that War in the Members, *Jam.* 4. 1, 2. *Therefore Christ commands,* Not to resist Evil; but whosoever will smite on the Right Cheek, to turn the other also, *Mat.* 5. 39. *Because Christians* are Lambs among Wolves, *Luke* 10. 3. *Therefore are they* hated of all Men for *Christs* sake, *Mat.* 10. 22. *And* all that will live Godly in Christ Jesus must suffer Persecution, 2 *Tim.* 3. 12. *Such* are Blessed; for theirs is the Kingdom of Heaven, *Mat.* 5. 10. *For though they* have lost their Lives, yet shall they save them, *Mat.* 16. 25. *And because* they have confessed *Christ* before men, he will also confess them before the Angels of God, *Luke* 12. 8, 9. *We ought not then* to fear them which kill the Body, but are not able to kill the Soul; but rather him which is able to destroy both Soul and Body in Hell, *Mat.* 10. 28.

ARTICLE XXII.

Concerning Magistracy.

LEt every Soul be subject to the Higher Powers; for there is no Power but of God: the Powers that be, are ordained of God; Whosoever therefore resists the Power, resists the Ordinance of God; and they that resist shall receive to themselves Damnation? For Rulers are not a Terror to Good Works but to the Evil; wilt thou then not be afraid of the Power, do that which is good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good: But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God; a Revenger, to Execute Wrath upon him that doth evil: Wherefore we must needs be subject, not only for Wrath, but also for Conscience sake; for, for this Cause pay we also Tribute

bute; for they are Gods Miniſters, attending continually upon this very thing: Render therefore to all their Dues, Tribute to whom Tribute is due; Cuſtom to whom Cuſtom, Fear to whom Fear Honor to whom Honor, *Rom.* 13. 1, 2, 3, 4, 5, 6, 7. *Therefore are we to* ſubmit *our* ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King, as Supream; or unto Governors, as unto them that are ſent by him for the Puniſhment of Evil Doers, and for the Praiſe of them that do Well; for ſo is the Will of God, that with Well-doing *we* may put to Silence the Ignorance of Fooliſh Men. 1 *Pet.* 2. 13, 14, 15. *Yet it is* right in the Spirit of God, to hearken unto *him* more than unto *them*, Acts 4. 19. *And though they* ſtraightly command us not to teach in *Chriſt's* Name *we ought* to obey God rather than Men, *Acts* 5. 28, 29.

ARTICLE XXIII.

Concerning the Reſurrection.

THere ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt, *Acts* 24. 15. They that have done Good, unto the Reſurrection of Life; and they that have done Evil unto the Reſurrection of Damnation, *John* 5. 29. Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption, 1 *Cor.* 15. 50. *Nor* is that Body ſown that ſhall be; but God gives it a Body as it has pleaſed him, and to every Seed his own Body: It is ſown in Corruption, it is raiſed in Incorruption; it is ſown in Diſhonor, it is raiſed in Glory; it is ſown in Weakneſs it is raiſed in Power; it is ſown a Natural Body, it is raiſed a Spiritual Body, 1 *Cor.* 15. 37, 38, 42, 43, 44.

CHAP. XVII.

A Short Expoſtulation *with, and* Appeal *to all other* Profeſſors.

COme, let us reaſon with you, all ye Profeſſors of *Chriſtianity*, of what ſort or kind ſoever; and bring forth your *Catechiſms* and *Confeſſions* of *Faith* to that which by moſt of your ſelves is accounted the Touch-ſtone or Rule: And ſuffer your ſelves no more to be blinded, and to Err through

yonr Ignorance of the Scriptures, and of the Power of God; But freely acknowledg and confeſs to that Glorious Goſpel and Light, which the Scriptures ſo clearly witneſs to, and your Experience muſt needs anſwer; as alſo to theſe other Doctrines, which conſequently depend upon the Behalf of that Noble and truly *Catholick* Principle, wherein the Love of God is ſo mercifully exhibited to all men, and his Juſtice and Mercy do like Twins ſo Harmoniouſly Concord; his Mercy in the oft tendering of his Love, through the Strivings and Wreſtlings of his Light, during the Day of every man's Viſitation; and his Juſtice, both in the deſtroying and cutting away of the Wicked Nature and Spirit, in thoſe that ſuffer themſelves to be redeemed through his Judgments; and in the utter Overthrow of ſuch, who rebelling againſt the Light, and doing deſpight to the Spirit of Grace, hate to be reformed: Now, not only this Fundamental Principle is clearly held forth in this Treatiſe, but all theſe that depend upon it, as the real aud Inward Juſtification of the Saints, through the Power and Life of Jeſus revealed in them, their full and perfect Redemption from the Body of Death and Sin, as they grow up by the Workings and Prevalency of his Grace; and yet, leſt Security ſhould enter, there is great need of Watchfulneſs, in that they may even depart after they have really witneſſed a good Condition, and make Ship-wrack of the Faith, and of a good Conſcience. With all the part of the Doctrine of Chriſt, they ly linked together like a Golden Chain, which doth very much evidence the Certainty and Vertue of Truth, above all Hereſies, Error and Deceit, however ſo cunningly gilded with the ſpecious Pretences thereof; for Truth is intire in all its parts, and conſonant to it ſelf, without the leſt Jar, having a wonderful Coherence, and notable Harmony, anſwering together like the Strings of a well tuned Inſtrument; whereas the Principles of all other Profeſſors, tho in ſome things moſt of them come near, and divers acknowledg that which is Truth; yet in moſt things they ſtray from it, ſo that their Principles greatly contradict and jar one againſt another;

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and tho they may alledge Scriptures for ſome of their Principles, yet they are put ſtrangely to wreſt it, and to deny it for others. My *Appeal* then to, and *Expoſtulation* with all ſorts of Profeſſers, is not to prove ſome one or two Points by the Scriptures (for there be ſome general Notions of Truth, which moſt (if not all) agree to) but the whole Body of our Principles, as they ſtand in relation to each other, which none of them all is able to do; for among the many Profeſſors, their *Catechiſm* and *Confeſſions of Faith*, I find none (ſave the Diſpenſation of Truth now again revealed) but ſuch as in moſt of their ſubſtantial Principles differ greatly, and in many contradict groſly the plain Text and Tenour of the Scripture. I confeſs there be certain men in this Age, who with ſome plauſible appearance of reality undertake this Task: Theſe are they that joyn with, and own not wholly any Imbodied People, but while they pretend a general Love to all, yet find Fault with ſome part of every ſort, while in the mean time they ſcarce can give any Account of their own Religion, and moſt of them prove at bottom to have none at all: Theſe men, I ſay, may perhaps acknowledg ſome general Truths, and alſo hold to the Letter of the Scripture in ſome other things, ſo as thereby to take occaſion largely to judg others, while themſelves offer not to bring theſe good things to practiſe, they blame others for the want or neglect of: But ſuch an Enterpriſe from theſe men will not (when weighed) prove a fulfilling of this Matter, ſeeing it is not enough to acknowledg many Truths, but alſo to deny and witneſs againſt all Error; and likewiſe, not to fall ſhort of any Truth which ought to be acknowledged: Whereas theſe ſort of men for the moſt part cannot give account of their Faith in many things needful to be believed; and whatever things they may acknowledg to be true, they err moſt grievouſly, and contradict a Truth moſt needful to be minded and anſwered, as is proved hereto, in that they ſtand not forth to appear for any of theſe Diſcoveries, they pretend they have; but make a ſhift to hide their Heads in Times of Tryal, ſo as not to ſuffer for, nor with any: And through

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theſe fine pretences above-mentioned, through their Scruples of joyning with any, they can cunningly ſhun the difficulties of Perſecutions, that attend the particular Sects of *Chriſtians*; yet by their general Charity and Love to all, claim a ſhare in any Benefits or Advantages that accrew to one and all. Such then cannot honeſtly lay claim to juſtifie their Principles and Practices from the Scriptures: But I leave theſe Straglers in Religion, and come again to the divers Sects.

To begin with theſe, that are moſt numerous; I think I need not ſay much to the Papiſts in this Caſe; for they do not not ſo much as pretend to prove all their *Dogmaes* by the Scriptures; ſith it is one of their chief Doctrines, That Tradition may Authoriſe *Doctrines*, without any Authority of Scriptures; yea, the Council of *Conſtance* hath made bold to command things to be believed *Non obſtante Scriptura*; i. e. though the Scriptures ſay the contrary; and indeed it were their great Folly, to pretend to prove their *Doctrines* by Scriptures; ſeeing the *Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Biſhop of* Rome, *the Matter of Indulgences*, with much more ſtuff of that kind, hath not the leaſt ſhadow of Scripture for it.

Among *Proteſtants*, I know the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them as any other People: And yet its ſtrange to ſee how that not only in many things they are not agreeable to them; but in ſome of their chief Principles quite contrary unto it, as in their denying the *Divinity of Chriſt*, which is as expreſly mentioned as any thing can be; *And the word was God, John* 1. As alſo in denying his Being from the Beginning, againſt the very Tenour of that of *John* 1. and divers other, as at large is ſhown in the third Chapter of this Treatiſe. Divers other things, as to them, might be mentioned; but this may ſuffice, to ſtop their Boaſting in this Matter.

The *Arminians* are not more ſucceſsful in their denying the Doctrine of *Abſolute Reprobation*, and in Aſſerting the *Univerſal Extent of Chriſt's Death for all*, than they are ſhort in not placing this Salvation in that Spiritual Light, where-with

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man is enlightned by Chriſt; but wrongouſly aſcribing a part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God, by which the work is both begun, carried on and accompliſhed: And herein they, as well as both the *Socinians* and *Pelagians*, though they do well in Condemning their Errors, yet they miſs, in ſetting up another, and not the Truth in place thereof, and in that reſpect are juſtly proved by ſuch Scriptures as their Adverſaries (who otherwiſe are as far wrong as they) bring againſt them, in ſhewing the Depravity of man's Will by Nature, and his Incapacity to do any Good, but as aſſiſted by the Grace of God ſo to do

On the other hand, Its ſtrange to obſerve how many *Proteſtants* (the firſt Article of whoſe *Confeſſion of Faith* is, to aſſert the *Scripture to be the only Rule*) ſhould deny the Univerſal extent of Chriſt's Death, contrary to the expreſs words of Scripture, which ſaith, *He taſted Death for every man*; or the Univerſality of Grace, and a ſufficient Principle, which the Scriptures aſſert in as many poſitive words, as, excepted we may ſuppoſe the Pen-men intended another thing than they ſpoke, it was poſſible to do, viz. *A manifeſtation of the Spirit is given to every man to profit withal*; *The Grace of God, that brings Salvation, hath appeared unto all men*; and many more before-mentioned: The like may be ſaid of their denying the Perfection of the Saints, and aſſerting the Impoſſibility of any falling away from real Beginnings of true and ſaving Grace, contrary to ſo many expreſs Scriptures, as are heretofore adduced in their propper Place. But to give all that deſire to be undeceived, a more full Opportunity to obſerve how the Devil has abuſed many, pretending to be wiſe, in making them Cloak with a Pretence of Scripture, falſe and pernicious Doctrines; I ſhall take a few of many Inſtances out of the *Confeſſion of Faith* and *Catechiſm*, made by the Divines at *Weſtminſter* (ſo called) becauſe the ſame is not only moſt univerſally received and believed by the People of *Britain* and *Ireland*, but alſo containeth upon the matter the Faith of the *French* Churches, and of moſt others, both in the *Nether-Lands*,

Lands, and elſe-where, that it may appear what wild Conſequences theſe men have ſought, both contrary to the naked Import of the words, and to all common Senſe and Reaſon, to cover ſome of their Erroneous Principles.

CHAP. XVIII.

A Short Examination *of ſome of the* Scripture-Proofs, *alledged by the Divines at* Weſtminſter, *to prove divers Articles in their* Confeſſion of Faith *and* Catechiſm.

IT is not in the leaſt my deſign in this Chapter, to offer ſo large an Examination of any of their Articles, as might be done, nor yet of ſo many as are very obvious; but only of two or three, to give the Reader a Taſte of them, for Examples ſake, whereby as *ex ungue Leonem*, he may judge of moſt of all the reſt, if he will be at the pains narrowly to look over and examine them.

I ſhall begin with the firſt Chapter. Sect. 1. where they aſſert two things: Firſt, *That God has committed his Will now wholly to writing.* Secondly, *That the former ways of God's revealing his Will, as by Immediate Revelation are now ceaſed*; The Scriptures they bring to prove, are firſt, *Prov.* 22. 19, 20, 21. Verſe 19. *That thy Truſt may be in the Lord, I have made known to thee this day, even to thee* Verſe 20. *Have not I written to thee Excellent Things in Counſels and Knowledg*, Verſ. 21. *That I might make thee know the Certainty of the Words of Truth, that thou mighteſt anſwer the words of Truth to them that ſend unto thee*, Luke 1, 3, 4. Verſ 3. *It ſeemed good to me alſo, having had perfect Underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent* Theophilus, *that thou mighteſt know the certainty of theſe things wherein thou haſt been inſtructed.* Rom. 15, 4. *For whatſoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.* Mat. 4. 4, 7, 10. *But he anſwered, and ſaid, It is written, Man ſhall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, 7. *Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.* 10. *Then ſaith Jeſus unto him, Get thee hence, Satan; for it is Written, Thou ſhalt Worſhip the*

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Lord thy God, and him only ſhalt thou ſerve. Iſa. 8. 19. 20, 19. *And when they ſhall ſay unto you, Seek unto them that have Familiar Spirits, and unto Wizards, that peep and that mutter; Should not a People ſeek unto their God? for the Living to the Dead? To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.*

But it is not matter of Admiration, that men ſhould be ſo beſide themſelves, as to Imagine theſe Teſtimonies do in the leaſt prove their Aſſertion; or that others, that do not take things meerly upon Truth, would be ſo fooliſh as to believe them: For, though God made known and wrote excellent things to *Solomon*; Though *Luke* wrote unto *Theophilus* an Account of divers Tranſactions of Chriſt's Outward Abode; *For many were never written*, John laſt verſe laſt, and 20, 30. *And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the World it ſelf could not contain the Books that ſhould be written: And many other things truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book.* Though Chriſt made uſe of divers Scriptures againſt Satan, and that *Iſaiah* directed People to the Law and to the Teſtimony, who will be ſo mad as to ſay, *It naturally follows from thence, that God has now committed his Will wholly to Writing?* Such a Conſequence is no more deducible from theſe Scriptures, than if I ſhould argue thus, The Divines of *Weſtminſter* have aſſerted many things without Ground, therefore they had Ground for nothing they ſaid: Nay, it follows not by far ſo naturally, ſeeing after the writing of all theſe Paſſages by them cited, according to their own Judgment, there were divers Scriptures written; ſo that it had been falſe for them to aſſert, *That God had then committed his Counſel wholly to Writing*, which indeed was not true: So it is moſt Irrational and Unwarrantable for any to draw ſuch a ſtrange and ſtrained Conſequence from their words.

For the Second, *That the former Ways are now ceaſed*, they alledge, Hebr. 1, 1, 2, *God, who at ſundry Times, and in divers Manners, ſpake in times paſt unto the Fathers by the Pro-*

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phets, hath in theſe laſt days ſpoken unto us by things, by whom alſo he hath made the World. 2 Pet. 1, 19, *We have alſo a more Sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that ſhineth in a dark place, until the day dawn, and the Day-ſtar ariſe in your Hearts;*

Which proveth Matter as little as the former: If *Paul* had intended by that to *Timothy*, what thoſe Divines would have, Would not they have made the Apoſtle ſpeak a manifeſt Untruth, ſeeing they themſelves acknowledge that *John*'s Revelation was written long after; ſo that theſe former ways were not then ceaſed? As for that of *Peter*, it is to beg the thing in Queſtion, to ſay, *It is intended of the Scripture*; and though it were, it proves not the Caſe at all. That of *Hebr.* is ſo far from aſſerting the Matter they would have it, that it may be very aptly brought to prove the quite contrary; for God indeed ſpeaks to us now by his Son: But to infer from thence, *That the Son ſpeaks only to us by the Scriptures*, remains yet unproved; And for the Apoſtle to have there aſſerted it, had been falſe; ſeeing the *Revelations*, which he and others afterwards had, were inward, and ſo ſuch were not ceaſed: And if we may truſt the ſame Apoſtle better than theſe Men, he tells us, that ſo ſoon as Chriſt was revealed in him, he went ſtraight and obey'd: And the ſame Apoſtle tells us, that *except Chriſt be in us, we are Reprobates*; ſure he is not dumb in us, ſeeing he ſayes, *He will dwell in us, and walk in us, and be with us to the End of the World*, And *John* tells us, that *the Anointing is to teach us all things*, ſo that we need not, as to any abſolute Neceſſity, any Man to teach us; how then is this ceaſed, ſeeing God ſpeaks to us by Chriſt he muſt be in us? Surely, theſe Men have not herein folowed the Rule of the Scriptures; but rather endeavoured moſt groſly to wreſt them, and make of them a Noſe of Wax, notwithſtanding their Pretences as to the contrary in their 6th Sect, where they ſay, *All things neceſſary are either expreſly ſet down, or by good and neceſſary Conſequences may be deduced:* Now that theſe two former Aſſertions are not expreſly ſet down, they will not deny; whether they follow by ſound Conſequence, any underſtand-

ſtanding Man may judge, by what is above obſerved.

There are divers other things in the ſame Chapter, which will not abide the Teſt, for which the Scripture-proofs are alledged by them, are moſt ridiculous; yet for Brevity's ſake I have omitted.

In Chap. 21. Sect. 7. where they ſay, *That the Sabbath from the Reſurrection of Chriſt, was changed into the firſt day of the week, which in Scripture* (ſay they) *is called the Lord's Day, and is to be continued to the end of the World, as the* Chriſtians *Sabbath.* In which they aſſert Three Things.

Firſt, That the firſt day of the Week is come in place of the Seventh for a Sabbath: To prove which, they alledge 1 *Cor.* 16. 1,2. *Now concerning the Collection for the Saints, as I have given order to the Churches of* Galatia, *even ſo do ye ppon the firſt day of the Week: Let every one of ye lay by him in ſtore, as God hath proſpered him, that there be no Gathering when I come.* Acts 20. 7. *And upon the firſt day of the Week, when the Diſciples came together to break Bread,* Paul *preached to them, ready to depart on the morrow, and continued his Speech until Midnight.*

That theſe Proofs aſſert not the things expreſly, we need not, I ſuppoſe, diſpute. Now to ſay, that becauſe *Paul* deſired the *Corinthians* to lay ſomewhat by them in ſtore that day; or becauſe he broke Bread, continued his Speech until Midnight; therefore the firſt day of the Week is come in place of the Sabbath, is a Conſequence more remarkable for its ſortiſhneſs, than to be credited for its Soundneſs. Indeed to make ſo ſolemn an Article of Faith, as theſe men would have the Morality of the firſt day of the Week to be, would need a more poſitive and expreſs Authority. The Text doth clearly enough tell the Reaſon of the *Diſciples* meeting ſo frequently, and of *Paul*'s preaching ſo long, becauſe he was ready to depart to morrow, its ſpeaks not a word of its being Sabbath.

Their *Second* Aſſertion, *That the firſt day of the Week is therefore called the Lord's Day* is drawn yet more ſtrangely from that of *Rev.* 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet*; Whereas no par-

particular day of the Week is mentioned: so for them to say, John *meaned the first day of the Week*, hath no more Proof but their own bare Assertion.

For their *Third* Assertion, *That is to be continued to the end of the World, as the* Christians *Sabbath*, they alledge these Scriptures, Exod. 20. 8, 10, 11. *Remember the Sabbath Day to keep it Holy; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy Daughter, thy Man-Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger that is within thy Gates; for in Six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.* Isaiah 56. 2, 4, 6, 7. Mat. 5. 17, 18. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil: For verily I say unto you, Till Heaven and Earth pass, one Jot or one Title shall in no wise pass from the Law, till all be fulfilled.*

If they prove any thing, they must needs prove the continuance of the Seventh day, seeing in all the Law there is no mention made of the first day of the Week being a Sabbath: If these be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloaked with the Authority of Scripture.

In their 27th Chapter, in the 1, 2, 3 Sections, they speak at large of the *Definition* and Nature of *Sacrament*: but in all the Scriptures they bring, there is not one Word of *Sacraments*: The Truth is, there was a good reason for this Emission; for such a thing is not to be found in all the Bible. For them to alledge that the things signified is (though that be also a begging of of the Question) will not excuse not such who elsewhere aver, *the Counsel of God is contained in the Scripture*, to forsake and reject the Tenour thereof, and scrape out of the Rubbish of the *Romish Tradition*, for that which is reconed by themselves so substantial a part of their part of their Faith.

In

In their fourth Section they aſſert two things: Firſt, *That there are Two only Sacraments under the Goſpel.* Secondly, *That theſe two are Baptiſm and the Supper.*

To prove which they alledge *Mat.* 28. 19. *Go ye therefore, and teach all Nations, Baptizing them in the Name of Father, and of the Son, and of the Holy Ghoſt.* 1 Cor. 11. 20, 23. *When ye come together therefore into one place, this is not to eat the Lord's Supper; for I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed took Bread.* 1 Cor. 4. 1. *Let a man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* Hebr. 5. 4. *And no man taketh this Honour to himſelf, but he that is called of God, as was* Aaron.

Now granting there were ſuch a thing as *Sacraments*, to be ſolemnly perſormed; all that theſe Scriptures will prove is, *That theſe two were appointed to be performed:* but that there only two, or that theſe are they (which is the thing aſſerted, and incumbent to be proved) there is not the leaſt Shadow of Proof alledged; for, according to their own definition of a *Sacrament* in the larger *Catechiſm*, where they ſay, *The parts of a Sacrament are two; the one an outward and ſenſible Sign, uſed according to Chriſt's own appointment; the other, an inward and Spiritual Grace thereby ſignified*; both the *waſhing of one another's Feet*, and the *Anointing the Sick with Oyl* doth Anſwer to it, and many other things: So that the Probation of a Sacrament at all, or of their being Two, Seven, yea, or Seventy, is all alike eaſie, ſeeing neither Name or Number is to be found in the Scripture, they being the meer Conceits and Inventions of men; and it is marvellous to ſee with how great Confidence ſome men do aſſert the Scripture to their Rule, while they build up ſo conſiderable parts of their Doctrine, without the leaſt Scripture Foundation.

Thus I thought fit to pitch upon theſe three, viz. Scriptures, Sabbaths *and* Sacraments, *becauſe theſe be three of the main things for which we the* Quakers *are chiefly cry'd out againſt, and ac-*

accuſed, as believing erroneouſly concerning them: Now what we believe concerning theſe things, and how agreeable our Teſtimonies herein is to the Scriptures, is heretofore ſufficiently demonſtrated: Alſo, how little Scripture-Proof theſe have for their contrary Aſſertions to us in theſe things, notwithſtanding of their great Pretences to Scripture, will alſo appear to the unbyaſſed Reader.

Adverttſement to the Reader.

NOte Reader, That I have here throughout made uſe of the laſt common Tranſlation of the Bible; And if I would have made uſe of the *Hebrew* and *Greek*, I could have produced divers other very clear Scriptures, which in the common Tranſlation are corrupted and perverted; but I chooſed rather to do thus, that our Oppoſers might ſee, I took no advantage that way; and alſo, that all that can but read may find the place cited in their own Bibles.

THE

THE CONTENTS.

Chap. 1. *Of God, and the true and ſaving Knowledge of him,* Page 9

Chap. 2. *Of the Rule and Guide of* Chriſtians *and of the Scriptures,* p. 11

Chap. 3. *Of Jeſus Chriſt's being manifeſt in the Fleſh, the Uſe and End of it,* p. 15

Chap. 4. *Of the New Birth, the Inward Appearance of Chriſt in Spirit, and the Unity of the Saints with him* p. 24

Chap. 5. *Concerning the Light where with Jeſus Chriſt hath enlightned every man; the Univerſality and Sufficiency of God's Grace to all the World made manifeſt therein,* p. 29

Chap. 6. *Concerning Faith, Juſtification and Works,* p. 42

Chap. 7. *Concerning Perfection, or Freedom from Sin,* p. 51

Chap. 8. *Concerning Perſeverance and Falling from Grace,* p. 62

Chap. 9. *Concerning the Church and Miniſtry,* p. 67

Chap. 10. *Concerning Worſhip,* p. 82

Chap. 11. *Concerning Baptiſm, and Bread and Wine,* p. 86

Chap. 12. *Concerning the Life of a* Chriſtian *in general, what, and how it ought to be in this World,* p. 93

Chap. 13. *Concerning Magiſtracy,* p. 114

Chap. 14. *Concerning the Reſurrection,* p. 118

Chap. 15. *A ſhort Introduction to the Confeſſion of Faith,* p. 121

Chap. 16. *A Confeſſion of Faith, containing Twenty Three Articles,* p. 123

Article 1. *Concerning God, and the True and Saving Knowledge of him,* Ibid.

Art. 2. *Concerning the Guide and Rule of* Chriſtians, p. 124

Art. 3.

Art. 3. *Concerning the Scriptures,* p. 125
Art. 4. *Concerning the Divinity of Christ, and his being from the Beginning,* p. 126
Art. 5. *Concerning his Apperance in the Flesh,* p. 127
Art. 6. *Concerning the End and Use of that Appearance,* Ibid.
Art. 7. *Concerning the Inward Manifestation of Christ,* p. 129
Art. 8. *Concerning the New Birth,* Ibid.
Art. 9. *Concerning the Unity of the Saints with Christ,* p. 130
Art. 10. *Concerning the Universal Love and Grace of God to all,* p. 131
Art. 11. *Concerning the Light that enlighteneth every man,* p. 132
Art. 12. *Concerning Faith and Justification,* p. 135
Art. 13. *Concerning Good Works,* p. 136
Art. 14. *Concerning Perfection,* p. 137
Art. 15. *Concerning Perseverance, and Falling from Grace,* p. 138
Art 16. *Concerning the Church and Ministry,* p. 139
Art. 17. *Concerning Worship,* p. 143
Art. 18. *Concerning Baptism,* p. 143
Art. 19. *Concerning Eating of Bread and Wine, Washing of one another's Feet, abstaining from things strangled, and from Blood, and Anointing of the Sick with Oyl,* p. 144
Art. 20. *Concerning the Liberty of such* Christians *as are come to know the Substance, as to the using or not using of these Rites, and of the Observation of days,* p. 157
Art. 21. *Concerning Swearing, Fighting and Persecution,* p. 145
Art. 22. *Concerning Magistracy.* p. 145
Art. 23. *Concerning the Resurrection,* p. 147
Chap. 17. *A short Expostulation with, and Appeal to all other Professors,* p. 147
Chap. 18 *A short Examination of some of the Scripture-Proofs, alledged by the* Divines *at* Westminster, *to prove divers Articles in their* Confession of Faith *and* Catechism, p. 152

FINIS.

BIBLIOTHECA LAMBETHANA.

ERRATA.

PAge 11 line 5. *which God*, read, *which God hath prepared for them that love him*; *but god ſaith* p. 17, l. 1. r. *theſe are very clear, that after the World was created by Chriſt, but what Scriptures prove.* p. 24. l. 21. r. *I will come.* p. 40. l. 6. *in Heart*, r. *in his Heart* l. 21. *Spirit given*; r. *Spirit is given.* p. 41, laſt l. *World*, r. *Word.* p. 44 l. 27. dele *the.* p. 45. l. 10. *we would*, r. *we ſhould.* p. 57. l. 4. dele *not*, l. 19. *Children of the*, r. *Children of God are manifeſt, and the Children of the Devil.* p. 73 l. 29. *truth*, r. *truſt.* p. 76. l. 21 *import*, r. *ſupport.* p. 84. l. 26. *but the*, r *but by the* p. 93. l. 2. r. *but by the, did Manna*, r. *did Meat anna.* l 20. *pure*, r. *poor.* p. 98, l. 30. *he.* r. *ye.* p. 119. l. 12. dele *that.* p. 123. l. 9. *concerning*, r. *containing.* p. 124. *nor will* l. 13, *things to*, r. *things, and bringeth all things to.* p. 133. l. 29. dele *as* p. 134. l. 19. *World*, r. *Word.* l. 19. *this*, r. *his.* l. 20. *and* r. *an.* l. 27. *is that*, r. *this is the.* p. 137. l. 24. dele *in.* p. 138. l. 5. dele *that* p. 139. laſt line, *Chriſt*, r. *Church.* p. 141. l. 6. *Preach'd*, r. *Preaching.* p. 142. l. 18. *of.* r. *for.* p. 143. l. 5. *without* r. *therewith.* p. 145. l. 31. *blace*, r. *black.* p. 146. l. 5. *very*, r. *every.* l. 5. *things*, r. *thing.* p. 150. l. 11. dele *not.* p. 157. l. 19. *excepted*, r. *except.* p. 157. l. 31; *to their*, r. *to be their.*